

TRVE CHRO-

NOLOGIE OF THE

Monarchie, and after to the defiruction of terutalem by

the Romanes.

WHEREIN BY THE WAY

briefly is handled the day of Christ his birth:
with a declaration of the Angel Gabriels
message to Daniel in the end of his
9.chap. against the friuolous
conceits of Matthew



Beroald.

- Apple

Written by EDVVARD LIVELIE, Reader of the holie tongue in Cambridge.

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TO THE

REVEREND FATHER IN GOD, MY VERY HO-

norable good Lord, my Lord the Archbishop of Canterburie his Grace.



HE knowledge of former times (most reuerend) by prophane authors recorded,

for the great profit and delight thereof, hath not without cause beene alwaies highlie esteemed of the best & wisest men in Heathen common wealths; guided only by natures law, the word of

THE EPISTLE.

life not knowne amongst them. This keepeth the memorie of thinges done of old, and in spite of death, preserueth still in some sort, as it were the life of Noble ancestors, who by their prowesse and wisedome, for guiding the course of mans life aright, haue lest most worthie examples, and notable patternes of vertue behind them. To Christians it hath this more to commend it selse: that it bringeth much light to the viderstanding of God his worde, and greatlie auaileth to the adumeement of that trueth wherby soules are wonne to the Lorde: wherefore I cannot but meruaile at the (shall I terme it follie or rather madnes?) of those men, which for the continuance

DEDICATORIE.

of the Persian Monarchie, and the raigne of the seueral kings therin: are bold to reiect the true histories of ancient writers, who liuing in the times thereof, haue set forth the same for the ages to come. The cause and maine ground whereof, is nothing else but their owne error in misunderstanding holie Scripture; by wrested interpretation, making flat contradiction betweene the spirite of God, and prophane truth: So not onelie wrong is done to those excellent nien, who by their paines haue deserued well: but also euen the certaintie of Gods worde it selfe, by this meanes is weakned, & made doubtfull, and called into question. For it is not possible that one

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truth

THE EPISTLE

truthshould be repugnant to another. Now because truth (as Augustine writeth in his second booke de doctrina (hristiana) is the Lordes wheresoeuer it is found, & therefore euerie Christian in dutie bound to stand for the maintaining thereof, against all aduersaries, so farre forth as his strength will serue: I haue according to my pore talent, vndertaken the defence of the true Historie & Chronologie of the Persian times against the aduerfaries thereof: and withall an exposition of the Angell Gabriels message to Daniel agreeable thereunto. The one, that is my account of the times in fast perswasion I hold so sure: as that I stedfastlie beleeue scarse 2. yeres vnder

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vnder or ouer, if any at all will be easily disprooued: which in so great a number, were a small matter in regard of those mens conceipt, who are bold at one dash to chop off no lesse then a hundred yeares. For the other, I meane my exposition, by reaso of interpreters disagreement among themselues, having not like euidence: I referre my selte to learnings skill, the judgement of cunning Linguists, and sound Diuines. In English rather then in Latine I haue chosen to set foorth this treatise: for no other cause in the world but one. That as my owne Countriemen in their natiue language, by reason of Mathew Beroald the first brocher of the new Chronolo-

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gicall

THE EPISTLE gicall History of the Persian Empire, translated into English, and some other bookes, doe read the wrong, in danger thereby to bee seduced: So likewise in the same their mother tongue, by this my paines they may see the right, & so hold themselves therein from going aftray. This my labour I am bolde to present vnto your Grace, sundrie reasons moouing me thereunto. For having in intent fought herein the vpholding of truth, to the good of my Countrie, and the benefitte of Christ his Church amongst vs (the chiefe care wherof for these matters appertaineth vnto your Grace.) I feared not the checke of vnseemely boldnes, if by the honour of your Graces name, I should

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should seeke to commend the same. Your great loue of learning, and kind good will to Students, hartned me on: But aboue all, my especiall motiue hereunto, was the earnest desire of my heart, to shew some token of my dutifull remembrance of your great kindnes heretofore so many waies shewed vnto mee. That I was first scholler, and after tellow of Trinitie Colledge in Cambridge, it proceeded of your louing minde, and fauorablegood wil vnto me, besides other benefits many, some greater then the forme, which were too long to recite. In regard whereof if it may please your Grace to accept of this acknowledgement of my dutie: I shall account the lame

fame my duty doubled. Thus with my hartie desire of your Graces happy estate long to cotinue, to the glory of God, & the good of his Church, and the wealth of this land, & your own sounde comfort, I most humbly take my leave of your Grace: this 24 dayof November in the 1597 yere of Christ our Lord.

Your Graces most bounden.

EDWARD LIVELIE.



A TRVE CHRO-NOLOGIE OF THE TIMES OF THE PER-SIAN MONARCHIE.



Icero, if ever any other was one which verified that doctrine of the bleffed Apostle Paul, in his first Epistle to the Corinthians: that the wisedome of God, of

the wisest of the world was accounted soolishnes. The learning of the Grecians, all artes pertaining to humanitie, beeing held together to
vse his owne tearme in a certaine kindred betweene themselues hee had in great price. The
knowledge thereof he admired, the professors
he honoured, and by quicke conceit and sharp
wit, together with earnest trauaile and diligent
study therein: he grew to that ripenes of deepe
knowledge and sweet speech, & wise counsell,
whereby he became the rare ornament of his
countrie, the precious iewell of his age, and the
great glorie of the world, far beyond al before
him.

A CHRONOLOGIE OF THE him, neuer ouertooke of any after him. But tou ching true divinity, & the people of God, with the word of life amongst them: they were no better esteemed of him, then Paul and his preaching was of the learned Philosophers of Athens; being mocked for his labour, and acounted a babling toole. Let his owne mouth make proofe hereof, in an Oration which he made for Lucius Flaceus, beeing at that time accused amongst other matters, for detayning great summes of gold, sent yearely vpon deuotion by an viuall cultome out of Italie, and some other provinces of Rome to Ierusalem. This action of his client, with standing the Iewes herein; he greatly commendeth, Ierusalem, the holie and glorious seate of God his service, hee calletha suspitious and backebyting Citie. The denout worship of God, and the holy religion of the Iewes, he termeth barbarous superstition, by great contempt, in regard of the glorie and ancient cultomes of the Roman Empire, & in the end he concludeth them a people not accepted of God: because they had been e ouercome by the enemie and put to their tribute. This was the reckoning which Tultie made of them, who by diuine knowledge of God his worde, were the onelie wise people in the world: whereby it appeareth that in his eyes the prophane learning of men was deemed more excellent then the wisedome of God. Amongst his sciences

of Godhis spirit, who vsed all other artes and learning, as helps and handmaids to the vnderstanding of dinine scripture, beeing Ladie and Mistris of all: to the which all humane wifedome oweth dutie and service. Augustine a rare instrument sorthe benefite of GOD his Church, came notably furnished with much other reading to the studie of divinity. His skill therein he prooued not onely by writing of the liberallsciences: but also alleadging of Poets and other Authors, and fitting their fayinges to the phrase of holy scripture to make it more plaine; wherefore commeth now to my mind, in his bookes of speeches, taken out of a secular Author as hee termethhim. Et souta Latentia condunt. They hide the privile or secret lying shieldes, meaning such as not before, but after the hyding, lay secret and hid. This hee maketh serue for the vnderstanding of a like speech, in the 25. chapter of Genesis in the Greeke bible, of Esay, and Iacob, whose birth a little before was mentioned. hogh mour is reasiones the young men grew. They were new borne babes, farre from that ripenes of yeares, to bee called young men, and therefore the action of growing in this place, goeth before the young mens

Persian Monarchie. no place was left for diunitie. The knowledge

of God his word, was too base for that compa-

nie. Much better was the doome of the ancient

Fathers of the primitive Church, by the light

Deut 4.

A CHRONOLOGIE OF THE mensage: to signifie that being little children. At the length after much growing vp in age, they became young men. In his second booke De doctrina Christiana, hee declareth at large, that humane sciences, and the learning of the gentiles, and prophane histories, are very helpfull and profitable to the vnderstanding of holy scripture. The learned father Hurrom also in many:places bringeth much light, & great seruice, from diverseand sundry prophane writers, to the understanding of God his woorde. In his commentaries on Esay the thirteenth chapter, declaring the true meaning of the prophets woordes there vttered concerning the desolation of Babylon, which other leaving the truth of historie expounded allegorically: hath these woordes. Audinimus Medos, audinimus Babylonem, & inclytam in superbia Chaldaorum: nolumus intelligere quod fuit, & quarimus audire quod nonfuit. Et hac dicimus non quod tropologicam intelligentiam condemnemus; sed quod spiritualis interpretatio, sequi debeat ordinem bistoria. Quod plarique ignorantes, lymphatico in scripturis vagantur errore. We haue heard saith he of the Medes, wee have heard of Babylon the glorious city of the Chaldeans; we will not understand that which hath bin; but we seeke to heare that which hath not beene. Neither say I this to condemne tropologicall vnderstanding, but that spirituall interpretation

Persian Monarchie. ought to follow order of historie: which the most parte being ignorante of by mad wandring doe range about in the scriptures. The same father being by some blamed, as too much addict to § study of Secular knowledge: in an epistle of his to on Magnus a Roman Orator, taketh vpon him the defence and commendation thereof, by the examples of the best and most excellent christian fathers before him. I must needes therefore greatly commend the wisedome of our forefathers, in ordering our vniuersities. VVhere young schollers are first trained vp in the studies of humanity, before they enter into God his schoole: that by that meanes comming furnished, and ready stored with many helpes from their former learning, they may find a more easie waye and speedy course in that most graue race of divine knowledge, which is yet behinde for them to runne. And furely so it is'; and every one shall finde the experience hereof in himselfe. It is not to be spoken, how much and how cleare light, the diligent study and reading of Latin and Greeke writers; yeeld to the knowledge of holy scripture. Which by some few examples I will let the reader vnderstand. The Eleans, in time of pestilence brought vpon them by exceding great abundance of flies; call vpon their God Myiagrus: which being by facrifice once appealed, all those flies forthwith perish. This

A CHRONOLOGIE OF THE This Tline reporteth in his tenth booke the eight and twentith chapter. Whereunto for confirmation may be added, that which is recorded by Paufanias in the first booke of his Eliaca: that Hercules sacrificing in Olympia, was mightily troubled with a huge multitude offlies; till such time as he had done sacrifice to Inputer aponyios, by whose power all those flies were soone after dispersed. And hereofhe fayth, that the Eleans vse to sacrifice of smulti Sil Je shadyout ras usas: that is to Iupiter Aponiyios which driueth away flies. Solinus also in his Polyhistor the second chapter, maketh mention of Hercules his chappell in the beefe market at Rome; into the which after lacrifice and prayer made to the God Myiagrus, hee entred by dinine power without flies. All these tellies monies serue to vnderstand the reason of the name B. al Zebub, in scripture giuen to the God of Ecron, in the first chapter of the second booke of the Kings: fignifying the god of flies, or the flies Inpiter (If it be true that Angultine affirmeth in his questions uppon the booke of indges, that Bual is Iupiter) so called as should seeme by those reportes of Plinie, Pausanias, and Solinus: of the power which was attributed vnto him in driving away flies whereof hee is termed Myiagrus, that is a chaser of slies, and Apomyius, as it were a desender, or preseruer from slies. Horatius

PERSIAN MONARCHIE. Horatius in his last Satyre, telleth of one Rufus Nasidienus, who had inuited to a great supper, Mecanas a chiefe Lord in the Emperour Augustus Casars Court; with many other noble men of Rome: that whenas in the middest of supper, the daintiest dishes being now set vpon the borde, the hangings aloft by chance suddenly brake, and daubed that honorable company with cobwebs, and powdred the costly meates and wines with filth, and filled all full of choaking dust: Posito capite, vt si filius immaturus obisset, flere: Holding downe his head, he wept bitterly, as it had been for the vntimely death of a deare sonne. So then the casting downe of Cain his countenance in the fourth of Genesis, argued sorrow. And the virgins of Ierusalem, at the destruction of their citie, hanging downe their heads to the ground, in the Lamentations of leremy the second chapter, thereby declared their conceaued griefe. The prophet David at such time as he fled from his sonne Absolon, and likewise all the men that were with him; enery one conered his head and wept. Haman also being made an instrument to honour Mardochaus, whome hee hated to the death: for forow hasted home with his head couered, whereby some have vnderstood nothing else but dust and ashes laied thereon, which is a cerimonie indeed of forow; but not meant in those places. The custome in those times

times was, not onely to lay dust on the heade in token of griese; but also to enclose and shut vp as it were the head and face, with some cloth or vaile from menseyes. As manie examples out of the Heathen Authors may easily shew.

Vlysses as Homer declareth, having heard one Demodicus sing of the glorious & worthy acts of the Grecians at Troy: couered his head and face with a cloath and wept. The fouldiers of Aiax in Sophocles, hearing of the wofull case of their Captaine, for griefe of Vlysses prefermet beforehim, being bestraught of minde; couered their heads with vailes. Demaratus a King of Sparta by the subtill practifing of his enemies, was deposed of his kingdome, as not of the Royallblood: who after bearing Office in the Citie, and opprobriously in way of scorne, and derision, beeing asked, what it was to bee first a King and then an Officer; tooke it to the heart, and with these wordes vttered, that that question should beethe cause either of much ioy, or much woe to the Lacedamonians, couered his head and got him home. This is recorded by Herodoius in Erato.

Xenophon in his Symposio telleth of a certaine iester called Phillip: who at a seast where Socrates with other grave copany was present, assaying once or twice by his ridiculous iestes to moove them to laughter, but all in vaine: must-led up himselse for sorrow and lest his supper.

Demosthenes

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Demostheres the famous Orator of Athens,
as Platarch writeth in his life, in a certaine Oration of his before the possible in the control of the co

tion of his before the people beeing hissed at; hie dhim home in great heavines with his head couered. It is recorded by Q. Curtum of Da-In his 4.

rim King of Persia; that hearing of his wives booke. death; Capite velato diussevit. He wept a great while having his head covered. That the cover was a cloath hiding the face as well as the heade, appeareth immediatly after in these wordes:

Manantibus adhuc lachrimis, vesteque ab ore reiecta, the teares yet trickling downe, & the cloth being cast away from his mouth, he lift vp his handes to heaven. Sisigambis that Kinges mother, was a spectacle of rare miserie. Shee lost her Father and soure score brethren, all in one day most cruelly killed by Artaxerxes Ochus. Herowne childe a mightie King the last Monarch of Persia, shee saw twice ouercome by Alexander, & in the end traiterously slaine by his owne seruants; the kingdome of Persia a ouerthrowne, her felse Captine: yet all these crosses she bare in some tollerable manner, so long as Alexander lived, who honoured her exceedingly as his owne mother. But after his death, bereaued of all comfort, shee tare her haire, cast her bodie on the grounde, refused succour, and wrapping vp her heade with a vaile, cuerafter abstained from meat & light,

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till

till welcome death made an end of her woes.

Thus David and Hamans couered heades, by so manie examples, of such as for extreame forrow or shame of themselues, not abiding mens fight, muffled their faces, are cleared of doubt. And herby the understanding of another place in the 53. Chapter of Esay nota little helped: where our bleffed Sauiour is compared to one hiding his face. For this, as hath beene prooued, beeing an argument of an heart oppressed with griefe, is effectuall and notable, to declare that which immediatly before was spoke of Christ: despised and refused of men, a man of sorrows, and acquainted with griefe: whereunto the next wordes are these: וכנסתר פנים נענו: That is,to interpret it aright, and as it were hiding the face from vs.

This here I may not pretermit: that this ceremonie of the couered head is vsed sometimes in scripture, and otherwhere in another sence. As in the 7. Chapter of Ester: where wee reade of Hamans head couered by other against his will, to fignifie that now in the kings wrath hee was appointed to death. For this likewise was an ancient custome ysed of divers Nations, to muffell vp the heads of men condemned to die: or guiltie of some grieuous crime deseruing death. Polixena king Priamus his daughter, by the sentence of Agamemnon and other Princes of Greece adjudged to die, was ledde to the flaugh-

PERSIAN MONARCHIE. flaughter of Vlisses, with a vaile ouer her head. As we read in the tragedie of Euripides, called Hecuba. Philotas the sonne of Parmenio one of the chiefe Princes of Alexander the great, foud guiltie of high treason against the king: was brought before him to his answer, Capite velato hauing his head couered faith Q. Curtius in his 6.booke. Festus Pompeius, in the word Nuptias faith, that the Law commanded his head to bee couered, who had killed his Parente. Lastlye Cicero in his Oration for C. Rabirius, bringeth the verie sentence of judgement it selfe, or verses, as he termeth them, vsed of Tarquinius su-

uer his head, hang him vp on a wofull tree. Let me by thy patience (gentle Reader) proceed to one argument more in this kind, and so an end. That which is told by the Euangelist of Saint Iohn Baptist eating Locusts seemed incredible to some, greatly doubting of that kind of meat: and therefore supposing the place to haue been corrupted by the writers fault, by some slip setting downe axpisas for axeasas, as though his meat had not bin locusts, but choake peares.

perbus, the last and most cruell king of Roome.

Caput obnubito, arbori infalici suspendito. Co-

Thus in their owne conceir they were wifer than God, by ignorance of trueth witnessed in diuers prophane Authors. Galen vpon Hipocrates his Aphorismes the 2.book, the 18. Chapter is one, declaring there the force, which locustes

being

A CHRONOLOGIE OF THE being eaten haue to nourish. Plinie in the 28 chap of his 1 1.600k saith, that among § Parthians they were counted a pleasant meate. Strabo in his 16. booke of Geographie, maketh mention of a certaine people which lived of them. Bellonius in the 2.booke of his observations, the 88.chapter, testifieth from the report of some Authors, that in Africa they were eaten as dainties: not sor Phisicke, but euen sor nourishment. Thereby proouing it a thing not vncredi-

reth this in his, 4. booke: where hee telleth of certain Æthiopians called augustopa'pusthat is locust eaters, who neyther eat fish, nor cattel, but onely locusts continually: which at the spring time of the yeare they get in great abundance, and salt them up to preserue them for meate.

ble, that Iohn Baptist should eat locusts. But

Diodorus Siculus most fullie of all other decla-

Thus I have given as it were a tasse by this little, out of Plinie, Pausanias, Solinus, Horatius, Homer, Sophocles, Herodotus, Euripudes, Xenophon, Plutarch, Quintus Curtius, Festus, Pompeius, Cicero, Galen, Strabo: how great seruice Heathen writers doe to the word of God, for opening the true meaning thereof. A taste I call it in regard of all that which for declaration of other matters might bee sayd herein, which were the worke of a huge volume, and great toyle.

These writers then for many partes of Scrip-

Persian Monarchie. ture are diligently to be fought into, and not as some rash braines imagine, to bee cast away as vnprofitable in the Lordes schoole house: but especially sor Daniell aboue all. In other places they may seeme profitable: but heere they are necessary: euen by Hieroms iudgement, who in a preface to his commentaries on this booke affirmeth, the manifold Histories of Greeke and Latine Authors, to bee necessary for the vnder-

standing of Daniels Prophesies.

These helpes therefore I minde to vse for vn. folding the 4. last verses of the 9. Chapter of Daniell, containing an entire prophesie of the estate of the holy City after the Iewes returne, from the building thereof, vnto the vtter destruction of the same by Vespasian the Emperor of Rome: and therein of the comming of Iesus Christithe Lord of life, aboue 500. yeres before. Which is a most certaine argument of Diuine wisedome in Daniell from heauen, and a proose of that which Balthasar had heard, that the spirit of the holy Gods was in him: whereby also he foreshewed many yeares before the destruction of the Babylonian Empire by the Medes and Persians, & the Persians ouerthrow by Alexander; and the great troubles, which long after that time the Iewes suffered vnder Antiochus Epiphanes. All this skill came from God: for the knowledge and foretelling of thingesto come, is that which God onely hath

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24 A CHRONOLOGIE OF THE left in his owne power, and challengeth to him-felfe in the Prophet Efay. I make knowne those things faith, God, which have not yet hapned. The Heathen Poet Sophocles could see this, thus writing in the Tragedie of Aiax the whip bearer. ποιλα βερπίε ἐκτὶν ἰδοῦσι γνῶναμ: πρὶν ἰδεῖν δὶ ὁυδεὶς μαὶ-πε τῶν μαλόντων. Many things faith hee may bee knowne of men, when they see them come to passe: but of thinges to come yet vnseene, there is no prophet.

I am not ignorant that Porphyrius a Tyrian Philosopher, a wicked and vngodly Iew, of the kindred and sect of the Sadduces, an Insidell, an enemie of Christ, a hater of God and his word: who wrote sisteene bookes against the Christians, to weaken and extenuate the trueth and authoritie of Daniels Prophesie, deuised this shift to say, that the sewes long afore Daniels time (seeing these thinges done,) committed them to writing vnder Daniels name, thereby to win credit to their bookes.

This fine deuise of Porphyrie is nothing else but a vaine cauill: For it is well knowne, that the comming of Christ is spoken of by Daniellin divers places: which can not bee saide to have beene written by the Iewes, who first had seene the comming of Christ, seeing that they neyther at that time when hee came, acknowledgedhim, and ever since have beene so farre from beleeving in him, that vsually to this day they

PERSIAN MONARCHIE. they euen curse his memorie. Porphyrius herein hath beene answered at large by the learned Fathers Methodius, Eusebius, Casariensis, and Apolinarius, withstanding his blasphemie. And Hierome for learning as noble as any, in one short sentence most wittily and pithilie, turneth all his reasoning against Daniell, for Daniell against himselfe. Porphirii impugnatio testimonium veritatis est. Tanta enim in hoc Propheta dictorum sides inuenta est; vt propterea incredulis hominibus videatur non futura dixisse: sed praterita narrasse . Porphyrie his impugning of Daniell (saith Hierome) is a testimonie of his trueth: because the sayings of this Prophet haue beene found so certaine, and of so great credit, that therefore vnbeleeuers have judged him rather to tell things past, the to speak of things to come. But if there were nothing else at all to be saide: yet euen this one prophesie of Daniell which I haue in hande, touching the desolation of Ierusalem, thetrueth and certaintie whereof was at the length verified by the euent it felfe, at fuchtime as Titus destroyed the Temple, and Citty: were enough to stoppe the adversaries mouthes. Yea though all the Infidell Porphyri. es in the world, with all their cunning shifting stand together, they shall neuer be able to auoid the force of this prophesie: but that it must needes argue a divine spirit in Daniell. For they cannot here say, that the lewes after they had feene

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A CHRONOLOGIE OF THE seene the Temple destroyed by the Romanes, forged a prophesie thereof in Daniell his name. Because euen Christ himselfe, in the 24 of Matthew, alleadgeththis prophesie of Daniel concerning the desolation of the holy Citie, in the flourishing time thereof, about 37. yeares before it was fulfilled. Whereby it is euident, that this prophesie was commonly knowne & read in the Church of God among the Iewes, as written by Daniell long before the event had shewed the trueth thereof: So Daniell yet standeth a divine prophet of the Lord, inspired with heauenly knowledge of thinges to come from aboue; and seeing that in one thing truely foretold this is prooued of him, there is no cause at all to doubt of the rest.

This is a sure soundation of divinitie, a sound stay of religion, a strong prop of faith to be reposed in the vindoubted trueth of GOD his word, a mightie vipholder of the providence of God against all the Atheistes and Epicures of the world: Which sofephus verie well perceiving, and in the end of his 10. booke of antiquities, disputing against this kind of men, setcheth his reason from the sure truth of Daniels Prophesies. The errour saith hee of the Epicureans hereby is reprodued, which take Gods providece in governing things out of this life, beleeving the world to be carried by his owne force without a guide or overseer. Wherefore considering

dering Daniels propheties, I cannot but condemne the foolithnes of thole men, which deny that God hath any care of mens affaires. For how could it come to passe, that the euent should answere his prophecies, if all thinges in the world were done by chance. Caluin also in the first book of his institutions: Doth not Daniell saith he, so prophetic of thinges to come by the space of 600. yeares, as though he wrote an Historie of things alreadie done, and commonly knowne? Good men by the diligent meditation hereof shall bee abundantly furnished to quiet the barking of the vngodly: for this euidence is clearer, then that it can be subject to any cauils.

This was the judgement of Iosephus & Caluin against Atheists and prophane Epicures, to their shame and ouerthrow: taken from the certaintie of Daniels foreshewing things to come. Euen this one prophecie of Daniels weekes, is a verie hammer to beate them downe to the ground, and a wier scourge as it were to teare them all in peeces: And therefore of all true Christians to be had in great reuerence, and the vnderstanding therof to bee desired as pearles, and diligently fought for, as hid treasure. To the finding out hereof two thinges are most requisite: the one is a iust account of the times: the other, a true interpretation of the wordes in the original tongue. If wee faile in either of thefe

these, there is no hope to knowne what Daniell meant by his weekes: For neither good interpretation alone is enough without exact chronologie; nor this without the other serueth much to purpose. The sundring of these two things, which must needes stand together, hath beene the cause of such turning and tossing this excellent peece of Scripture in so many mens heades, so many waies: therefore in these two thinges especially shall be the imployment of my paines; if happily thereby this noble text of Scripture may receaue some light to the clearer perceauing thereos.

Marcus Varro a learned Roman, as Censorinus telleth in his booke De die natali, measured all time by three spaces: whereof one was
from the beginning of men, to the first slud: for
the ignorance of the things which happened
therein called admin, vnknown. The second from
that floud to the first Olympiad; for many sables and tales therein reported, tearmed missing,
fabulous. The third & last, from the first Olympiad to his age, containing more certaine truth
of historie, & therefore called iscience, historicall.

This was Varro his judgement commended by Cicero also in his first booke of Academicall questions: where speaking to Varro hee vseth these words: Thou haste opened the age of thy countrey and ordering of times. Vnto Varro herein agreed Iulius Affricanus in his third booke

PERSIAN MONARCHIE. booke of Chronicles, (As Eusebius witnesseth in his tenth book Depraparatione Euangelica) vntill the time of the Olimpiads, saith Affricanus, there is no sure knowledge in the Greeke Historie, all thinges beeing confusedly written withoutagreement betweene themselues: But the Olimpicke times have beene exactly handled of the Grecians, by reaso of regestring their acts and records therein, of no longer time then euery source yeares space. Censorinus after him speaking of the time from the first Olimpiad; In this space, saith he, was never any great dissentió or controuersie among writers for computation of time: except in some sixe or seauen yeares at the most. And even this little that was, Varro himselse by his great skill and diligent paines, at the length discussed, and sounde out the truth, and shewed cleare light: by which the certaine number not of yeares onely, but euen of daies might be perceaued.

The Grecians, saith Chitram in his Chronicle, have no certaine computation of times, and order of yeares before the Olimpiads. This was the judgement of the best learned in all times, in all countries, for all kinde of skill, concerning the certaine, account of time by Olimpiads ysed of the Grecians, receased of the Romanes, sollowed and commended of Christians even the flower of the, the most ancient Fathers, Clemens Alexandrinus, Enseins, Hierome, Orosius, and

other

A CHRONOLOGIE OF THE other for knowledge of Gods worde most famous and renowned: continued & kept from age to age, not contradicted with reason of anie. Except peraduenture some to shew the finenesse of their wit by Sophistrie, might cauill against it. For the better understanding of that which hath bin, and shall hereafter be said of Olympiads; it shall not be amisse here to shew what is meant thereby.

Olympia was a certaine place of Greece, where games of running, wrestling, leaping & such like were instituted by Hercules in honor of Inpiter Olympius, wherofthe place was called Olympia, and the games Olympiads, & Olimpiae games,& the sports of Olympia. which after Hercules for along time beeing discontinued, were at the length renewed agains by Iphitus King of that countrie, about seauen hundred seauentie and fiue yeares before the birth of our Sauiour Christ. Beeing so reviued, they were from that time forward continued, by the space of a thousand yeres and more after, euery foure yeares in sommer, about the month of luly solemnized. This foure yeares space was called Olympias. By these Olympiads the Grecians numbred their yeares, counting from that time wherein they were begun againe by Iphitus. As appeareth by Velleius Paterculus, Solinus, Phlegon, Paulaneus, Censorinus: who all referre the beginning thereof to I phitus: neyther for this matter

PERSIAN MONARCHIE. matter that I know of amongst writers, is there any doubt at all. Beyond Iphitus I cannot warrant any certaine account of yeeres among the heathen, greatly meruailing at the folly of those men, who busie themselves in searching for fure knowledge by ordered times, many ages before.

A Christian Prince not long agoe standing much vpon his parentage, by this kinde of men was seduced. A trifling Courtier perceiuing his humor, made him beleeue that his petigree in ancient race of royall blood, might be fetched from Noahis Arke: wherewith being greatly delighted, forthwith he laid all busines aside, and gaue himselfe wholly to the searche of this thing so earnestly, that hee suffered none to interrupt him whosoeuer, no not Embassadors themselues, which were sent to him about most waightie affaires. Many meruailed heereat, but nonedurst speake their mind: till at the length his Cooke, who he vsed sometime in stead of a foole, told him that the thing which hee went about, was nothing for his honor: for now faith he, I worship your Maiestie as a God; but if we goe once to Neas Arke, wee must there your selfe and I both be a kinne.

This faying of his foolish Cooke cast him in a dumpe, and thayed the heat of his earnest studdy, and brought him to a better mind, from his vaine error in deceiueable times, farre beyond

A CHRONOLOGIE OF THE the compasse of truth: which, as before hath bin shewed, was limited from the first Olimpiad downeward, within these limits of time by the testimonie of Varro, Affricanus, Censorinus, & the Judgements of manie other learned men in all ages, being certaine and void of error, is the reach of Daniels weekes: yea to come nearer homeby 200, yeares and more, within that part thereof, which by the learning, wisedome, and knowledge of excellent men, hath beene made most famous: that is to say from the Persian Monarchie, in the first yeare of Cyrus, to the second of Vespasian Emperour of Roome; wherein the Cittie of Ierusalem was destroyed, and the lewes common wealth ouerthrowne, within the lists and compasse whereof, the fulfilling of this Prophesie is contained, euen Beroaldus himselfe, though an aduersarie of the receaued Grecians Chronologie, in his 2.booke, and 2. chapter: where hee faith, that before the times of Cyrus the Greek Histories have no certainty: seemeth to acknowledge some truth of Historie afterward: whereof he giueth this reason, because in Cyrus his age, were the 7. sages of Greece living together, one of them beeing Colon the Athenian, acquainted with Crafus King of Lydia, who fought against Cyrus. This whole space from the beginning of Cyrus his raigne, to the destruction of the holy Cittie by Titm, containeth 629. yeares from the Olimpiad,

PERSIAN MONARCHIE. 33
piad, wherein Cyrus began, to the same season
of that yeare, wherein Ierusalem, Temple, and
Citie was set on fire. For the Persian kings raigned by the space of 230. yeares. From the death
of the last King of Persia to the birth of Christ,
were about 328. yeares and a halfe. And thence
to the desolation of Ierusalem set on fire 70.
and a halfe with two monthes, or there about.

The proofe of these three partes, in this order I minde to follow. But before I come to the right path, as it were of the Persian times: It shall be requisite, first to take certaine stumbling blockes our of the readers way: whereof one is the opinion of the Hebrewe writers, who by great reason should have been skilfull in these matters, in regard of their deliuerance from slauish captinitie, and many other benefits graunted vnto them by the Persian Kinges. Some of these writers reading in the 11. of $\tilde{\mathcal{D}}a$. niell of a fourth king to raigne in Persia; and presently after a prophesie of the ouerthrow of that Empire by Alexander the great: thought there could not possibly be any more than foure in all. The names for footh of these source they gather from Esdras, making mention in his fourth chapter of Cyrus, Assure, Artaxerxes, Darius, & then after in his seuenth chapter of another Artaxerxes. Now lest that Esdras should seeme by fiue names, to dissent from Daniell, speaking onely of foure kings, they make

A CHRONOLOGIE OF THE make the first streaker xes to be all one with Assurance and because the last king of Persia, ouercome by Alexander, in the Histories of diuers nations was knowne by the name Darius: to make all good, they fay he had likewise two names, one Artaxerxes, the other Darius. This was Aben Ezras opinion, one of the wittiest & best learned amongst them. R. Moses a Spaniard and Priest, came somewhat nearer to the trueth, parting these two names Assuerus, and Artaxerxes mentioned in the 4. of Ezra, betwixttwo feuerall Kinges, and so by his judgement they were fine in number. Others, as R. Sadiah, and Abraham Dauison, counting Daniels fourth king not from Cyrus, but from Darim the Medeinclusiuely, leave onely three kinges for the Persian Monarchie to runne out vnder them: that is, first Cyrus, and after him Assurry, the third and last Daring, the supposed Sonne of Ester by Assurus. But howe can this agree with Esdras in whome five names of the Persian Emperours are recorded? Well enough say they, for Assure & the first Artaxerxes were one and the same. And likewise Darius and the second Artaxerxes by Abraham Danisons opinion. Now concerning the yeares of their raigne. Aben Ezra maketh this reckoning of his three former kinges yeares. Cyrus to have continued three yeares, Assurus foureteene, Darius twelue, the rest of that Monarchie

Persian Monarchie. 35 chie expired in Artaxerxes, whose 32 is mentioned in scripture: but Dauison giueth to Cyrus three, to Assure sixteene, to Darius 32. In whose second (as he sayeth) the Temple was builded, and himselfe slaine, 30. yeares after by Alexander: But the most generall and receaued opinion seemeth to be e that which is declared in their Hebrew Chronicles Rabba and Zota: that the whole time of the Persian kingdome was 52. yeares, counted from the first of Darius the Mede: whereof 18. were spent before the building of the Temple, and 34. after.

This is the Rabbinicall stuffe of the chiefe Masters of the Hebrewes, being at ods betwixt themselues, & diffenting from others, & therefore not without cause doth Pererius in his commentaries uppon Daniell (speaking of this chronologie of theirs) say, that it is false, fained, full of faultes, toyes, ignorance, absurdirie, and vnconstancie, and altogether ridiculous, as it is indeede. Temporarius is meresharpe & bitter against them. The Thalmudists, Cabbalists, and Rabbines (saith he) are blinde in the Persian times, and the writinges of the Iewes herein plaine proofes of pittifull ignorance in them: who can reade the chronologies of the Rabbines, their Seder Olam Rabba, their Seder Olam Zota, their Historicall Cabbala, without laughing? Therefore the knowledge of times is not to bee sected from the dotings of these

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A CHRONOLOGIE OF THE men being more blinde than moules. All this which they say is true I confesse: The Church of God for other matters is much beholding to the Hebrew Rabbines, beeing great helps vnto vs for understanding holy scripture in many places, as well of the new testament as the olde: but touching the knowledge of the Persian Empire, wherein they should have bin most cunning, they were as blinde as beetles, no light herein amongst them for knowledge to be seene, but darkenes for ignorance enough and too much. The reason whereof is, that they wanted the key as it were of prophane Histories, and secular learning, to vnlocke the shut & hid meaning of Daniels oracles. Without the which by scripture alone it ca neuer be opened. Some of them not disdaining to read the Latine and Greeke histories, by the direction of these guides went not so far astray. Iosephus in his Antiquities prooueth it. This may suffice to cleare the right way from the first stumbling blocke.

Annius Viterbiensis hath been another to the downfall of many, setting forth certaine ancient chronicles, under the names of Berosus, Manetho, and Philo; and together with them, one other of the Persian Monarchie, fathered upon Metasthenes an ancient Persian: Wherein he reckoneth the kinges of the Persian Monarchie, eight in number, in this order: First Cyrus, then ancient Artaxerxes Assurus: After

Persian Monarchie. him Darius with the long hande, the fourth Darius Nothus, the fift great Artaxerxes Darius Meneon: the fixt Artaxerxes Ochus: the seuenth Arses: the eight & last an other Darius. The whole time of these kings he maketh 190 yeres. These books thus commended with such glorious titles of noble and ancient Historiographers, were in great request and much followed of many learned men, and excellent Diuines, for a long time embracing the as the only true Chronologie of all other, and alleadging their authorities as oracles from heaven vndoubted and sure: beeing indeede nothing else but masking counterfaites, covered with the glorious titles of auncient and famous writers. Atthelength they were found out and detected by the cunning of diuers skilfull men: who searched vnto them and sifted them nearely. Volaterranus in his fourteenth book, giueth no credit vnto them. Lewes Vines in his presace to the eighteenth booke of Augustine de cinitate dei, calleth them monsters, and dregges, & friuolous bookes of vncertaine Authors. Gerardus Mercator counteth of them no better than Fables, and false and forged writinges. Isseph Scaliger inueyeth sharply against them in manay places, terming them lies, dreames, forged and fained stuffe. And the Author thereof himfelfe he calleth vnlearned and shameles. Iohannes Vargara, Beatus Rhenanus, Functius, Beroal us.

All these have vncased these countersait Authors, and taken the visardes from their faces: But especiallie aboue all the rest, the two last named Pererius & Temporarius, haue laied the open to the wide world, to appeare that which in very deed they were. That is not y true Berosus, Maue: bo, Metasthenes, & Philo theselues: But all false, and forged out of Annius his shop of lies: Whome Temporarius therefore calleth a triffeler, a nugler, a deceauer, and the books so set forth by him, toyes, lyes, legerdemaine, witcherie, bastards, changelinges. Pererius reprooueth Annius his childish ignorance, sollie, rashnesse, arrogancie, and the writinges themselues he termeth salse, erroneous, fained, lies, deceits, with this conclusion in the end. Valeat igitur, Gin perpetnu valeathac Anniana Chronologia, & que toties a viris dollis profligata & engulataest, iaceat in posterum, sempiterna hominum oblinione sepulta:nec sit post hac qui cam exhumare, & ad sidem aliquam at que authoritatem, quasiad vitam renocare andeat. Sat sit adhuceam, cum non erat bene nota, imposuisse multis, nunc detectis atque in apertum prolatis fucatis eius mendaciis, & fallaciis, si quem circumuenerit, ac deceperit: nimis profecto stupidu & vecordemeum fore necesse est. That is, Let this Chronologie therfore of Annius farewell, yea for euer let it farewell; and that which hath often

PERSIAN MONARCHIE. 39
often bin cast down, and the throte thereof cut,
let it hereafter lie buried in euerlasting forgetsulnesse: neither let any take it out of the graue, and
call it backe againe into credite & authority, as
it were to life. Let this be sufficient, that it hath
alreadie deceaued, many, whilest it was not thoroughlie known: but now the coloured lyes and
deceits thereof being detected and brought to

light, If hereaster any be deceased thereby, he

must needes bee too too blockish and witlesse. This is Pererius his censure, no otherwise in: my judgement then such forgerie and salsehood hath deserved: whereof take this as a manifest argument. Iosephus in the tenth booke of his Antiquities the 11. Chapter writeth, y Megasthenes in the rendpuntation and relation, that is in the fourth book of his Indian affaires, making mention of Nabugodonosor: went about to prooue him, नम् वर्गिविन्दं में नक् μεγίθει των σερέξεων, ύσδρβεβακότα τον κεαnhía; to haue passed Hercules in prowesse, and greatnes of acts: which place Peter Comestor in his Scholastical Historie vpon Daniel, vsing to proue Nabugodonoserum fortitudine & actuum magnitudine Herculem transcendisse: that Nabugodonosor went beyond Hercules in valour and great acts, citeth Megasthenes for it in his booke of Judgements; reading Judiciorum by some corruption in the trauslation of Iosephus, crept in for Indicorum. Hereupon Annius transforming first Megasthenes into Metasthenes:

A CHRONOLOGIE OF THE and then Indica, that is Indian affaires, into Indicia which signifieth iudgements: made this the title of his forged stuffe, Metasthenes his booke of the indgement of times. This I hope is enough, if anything can bee enough, to keepe men which have eyes, from taking hurt at this blocke.

An other much like vnto it hath bin the conceitedfancie of Mathew Beroald in the thirde booke of his Chronologie the eight Chapter, setting downe the Persian Kinges in this order. The first Cyrus, the next Assuerus Artaxerxes, the third Darius Assirius, the south Artaxerxes Pius, the fift Xerxes: And then after him the other sixe in order, as they have beene declared and named by other. Of these eleuen Kinges how many yeares particularlie euerie one raigned, it is vncertaine saith Beroaldus; but generally the whole time of all was 130. yeares, beginning with Cyrus in the 3. yeare of the 80.0lympiad, & the 295 of Rome. This is Beroaldus his opinion, for the kings and time of that Empire: much like that of Annius. In maner it is more honest, beeing not fathered on other: in matter as absurde and ridiculous, if not more; making more kinges, and fewer yeares: thrusting in such as neuer were knowne, and fayning names which neuer were heard of. For where was Assuerus Artaxerxes, Darius Assirius, and Artaxerxes Pius, euer spoken of by any Author

PERSIAN MONARCHIE. Author of credit divine or prophane? Who ever besides himself, once dreamed of an Artaxerxes Pius to be Father to Xerxes? Or that Xerxes made warre against Greece before his Fathers death? Æschilus a learned Poet, who florished euen in those verie times, in his Tragedie called Persa, might soone haue taught him a better lesson: raysing his father Darius long before dead, out of his graue to tell newes. Doeth not fuch stuffe as this deserve the tearmes of monsters, dregs, dreames, lyes, toyes, as well as that opinion of Annius, which even Beroaldus himfelfe reprodueth? Is it not worthy of fuch a farewel, as that wherewith Pererius biddeth Annius his Chronologie adew?

These be the opinions, which in the course of Chronologie, haue to divers learned men, been occasions of error. The vanity whereof shall yet better appeare by that which followeth, beeing layde vnto them. For as divers forts of cloath compared together, and held to the light, are quickly by the eye discerned, the course from the fine: So the approoued true historie of ancient time, beeing laied to these latter conceits, will leave an easie view for reason, and the eyefight as it were of the minde, to judge which is best.

First for the kinges of Persia who they were that raigned therein. The name of the first to be Cyrus, is agreed of all. The second was Camby-

les,

A CHRONOLOGIE OF THE fes, heire thereunto as wel by birth as his fathers will. The next lawfull king after him was Darius: whose father Histaspus, as Seuerus Sulpitius in his second booke of the holy Historie writeth, was cosen German to Cyrus. The fourth king succeeding to the imperial Crowne of Persia, was Xerxes the some of the same Day rins. Then the other fixe in order; of whom amongst writers, that I know of, there is no controuersie at all. The first foure kinges here named, in that order succeeding one another, haue beene so recorded by those names vnto vs. of most ancient Poets, and noble Historiographers, which eyther liued in the dayes of the faidkinges, or els came very neare unto them, and so have bin delivered from hand to hand, and from age to age, to this day continued by a long successió of the most skilfull men for learning, that euer haue beene: whether rightly or no let reason scan. First the dominion of the Persians was large and wide, and contained manie countries. A great part of India, all Medea, Parthia, Babilonia, Chaldea, Hyrcania, Armenia, Arabia, Mesopotamia, Phænicia, all the land of Israelland Iuda, all Egypt, and much of Lybia, all Syria, and the lesse Asia; wherein also they had their imperiall seate at Sardes a Cittie of Lydia, the kinges of Persia oftentimes making their abode therein. And continuallie theyr deputies in their absence, most of the Kinges blood

Persian Monarchie. 43 blood or alliance. Besides Cyprus, and manie other llands. To be short, it reached from Persia all along, so neare Greece and Europe, that there was no land lest to part them, but the Sea called Ægeum. And that in some place so narrow, as a bridge hath beene made ouer it from brinke to brinke, not a mile long, with continual recourse and trassique between them. These were the places of this Monarchie, of all other for wisedome and prowesse most famous.

The times therof, by the finguler knowledge & vertues of excellent me, were no lesse noble. The seauen wise men of Greece so renowmed, Thales of Miletus, Solon the Athenian, Chilon the Lacedæmonian, Pittacus of Mytilene, Bias of Priene, Cleobulus of Lindia or Caria, and Periander the Corinthian, all much of one standing, about the time of Cyrus. Besides them Pherecides the Syrian, and Pythagoras both for deepe knowledge wondered at. Zenophanes, Anaximander, Heraclitus, Anaximines, Philofophers. Afchilus, Anacreo, l'indarus, Simonides Poets. Theagines, Hecataus, Dionisius, Herodotus, Storie writers. Partlie in the dayes of Cambyses and Darius: partly in the time of Xerxes: Then Secrates, Thucidides, Euripides, Sophocles, Democritus, Hippocrates, vnder Artaxerxes, and his sonne Darsus Nochus, about the times of the Peloponesian war. Plato and Xenophon, were Socrates his schollers, who contiA CHRONOLOGIE OF THE continued towards the end of § Persia Monarchie, with Isocrates, whose schollers were Theopempus and Ephorus, both historiographers, so contrarie one to another by their masters censure, that the one needed a spur to set him on; the other a bridle to hold him in. Aristotle and Demostheres saw the end. Many of these were borne, & dwelling in those places which were vnder the Persian gouernment; and payed tribute vnto them.

In these places and times so furnished, and bewtified with these worthy ornaments, marke the wayes and meanes, whereby the kings of Persian made their names known & preserved their memorie. By proclamation whereof we have an example in the first of Esra. Thus sayeth Cyrusking of Persia and so forth. By letters to and fro, where fare to be seene in the same book and Thucidides, and other: making mention by name who sent them, and to whom. By immunities & priviledges as in the seventh of Esra. By ambassage whereof manie examples are reade in Herodotus. Camby ses sent to the Æthiopian king, and Darius to the Grecians: By leagues and couenants of peace, as we read in Thucidides. By coynes, as the peeces of gold coyned by Darius Histaspis, thereof called Darikes. By erected monumentes. The same king going to war against Scithia, crected at Bosphorus two pillers with two inscriptions, one in Greeke, the other

Persian Monarchie. other in the Asserian language, thereon engraued; declaring the Nations which went with him: And at the river Toarus in Thracia, an other with this inscription: HITHER CAME DARIVS THE SONNE OF HYSTASPES KING OF THE PERSIANS, LEADING HIS ARMIE AGAINST THE SCYTHIO ANS, as Herodotus declareth in Melpomine. By Cities and Rivers called of their names (yropolis of Cyrus, Camby sene of Camby ses, Xerxene of Xerxes; Cyrus ariuer in Scythia, & Cambyses another. In Volaterranus, Pomponius, Mela, Plinie, Strabo, by their pictures. Mandrocles painted Darius litting in a thorne, after the manner of the Medes: and conveying over his Armie, which he dedicated to the Temple of Iuno, with mention of Darius his name. By their Images: and those remayning many ages after. Plutarch in Alexanders life, telleth that Alexander seeing the Image of Xerxes throwen downe by the company pressing into the kinges Pallace of Persia; stayed at it, and spake vnto it, as it had beene aliue. Lastly, by their Tombes, tellifying their names to the worlde after their death: being a thing desired of al euen of meane account, and willinglie yeelded of kinde posteritie, that the memorie of their name may endure, and not die with themselues. Strabe in the fifteenth booke of his Geographic from Aristobulus, and Onesicritus, recordeth that

that the toombe of Cyrus was found by Alexander, so many yeares after his death preserved, with an inscription testifying who he was. And that Darius also had the like memorials.

The names then of the Persian kings could not possibly bee hid, by so many meanes being made knowne in flourshing times, and learned ages, and places of knowledge, and withall their Courtes frequented with many noble Grecians, for vertue and birth. Hippias, and Demaratus, whereof the one had been king of Sparta; the other tyrant of Athens: Metiochus the eldest sonne of Militades, Democedes a samous Phistion of Croton in Italie, who healed king Darius and his wise Atossa of grieuous panes, and divers other which were too long to rehearse, to omit many brave soldiers of Greece serving them in their warres.

Now let the Reader vse his skill for choice of the names, and number of the kinges betwixt Cyrus and Xerxes. Whether with Berealdus he wil haue these three; Assurus Artaxerxes, Darius Assyrius, and Artaxerxes Pius, in so many ages neuer knowne or read of in any author of reckoning: or only these two; Cambyses, and Darius Histaspis from Theagines of Rhegium, and Hecateus of Miletus, storie writers: the one under Cambyses, the other under Darius, deliuered unto us by continual succession, from age to age, by the space of two thousand yeares and more.

PERSIAN MONARCHIE. 47 more, by the carefull diligence of the best hinstoriographers, that ever have bin in the world, without any disagreement or controversie amongst them. Thus much for the kings now concerning their yeares.

That the beginning of Cyrus was the first yeare of the 55. Olympiad, is agreed of all: the first yeare of Cyrus, sayeth Codomon in his chronicles; of all writers is applied to the first of the 55. Olympiad. Isseph Scaliger producth it by two telkinonies in his fift booke de emendatione temporum. How manie ancient and learned writers so euer saith Scaliger, haue accounted times, every one of them hath cast the first of Cyrus, to the first of the 55. Olympiad. Diodorus Siculus, Thallus, Castor, Polybius, Phlegon; as the most auncient and learned Author Tatianus writeth. Africanus also in Eusebins testifieth the same in these wordes. After the 70. yeres of captinitie, Cyrus raigned ouer the Persians that yeare wherin the 55. Olympiad was celebrated, as may appeare by the Libraries of Diogorus, and the Histories of Thallus and Cafor, and besides of Polybius and Phlegon, yea of other also who regarded Olympiads, for the time is agreed upon of all. This therefore for the beginning of the Persian Monarchie beeing so generally testified, may suffice. If any here doe aske in what part of that yeare Cyrus began to raigne, it is gathered from the same Africanus probablie

A CHRONOLOGIE OF THE probablie in the third booke of his Chronicles: where, as Eusebeus testissieth of him, in his tenth booke de graparat. Enang. heereckoned from the first Olympiad to Cyrus, 217. yeres. Which is not otherwise true, except Cyrus begin toward the end of that yeare. Againe, in the fist booke of his Chronicles, making the fourth yeare of the 83. Olympiad, the fifteenth of the Persian Monarchie; as we read in the same Eusebius his eight booke de demonstrat. Euang. he leaueth the beginning of Cyrus to the fill yeare of the 55. Olympiad, nere the end thereof: as euery one may casily perceive.

The beginning thus made manifest, wee are now further to search the end of that Empire: Which beeing once likewise sounde maketh knowne the continuance thereof. Alexander the great was the man which ouerthrew that Empire: whose death by the testimonies of Diodorus Siculus in the seuenteenth book of his Historicall Liberarie, Arrhianus in his seuenth booke, and Eusebius in his Chronicles, is set in the hundred and fourteenth Olympiad. What say I Diodorus, Arrhiamus, Eusebius, when as all, who so euer wrote of those times, agree herein, by Gerardus Mercator his report in his Chronicles? The death of Alexander, faith he, of all writers is noted to have happened in the hundred and fourteenth Olympiad, when Hegesias was chiefe ruler at Athens, If this testimo-

PERSIAN MONARCHIE. nie of Mercator be of lesse importance, in regard of the late time wherein he lived; Iosephus an ancient Author of credit and skill, in his first book against Appian beareth him record, very constantly affirming this to be verified by the vniuersall consent of all writers; y Alexander died in the hundred and fourteenth Olympiad. This is somewhat, but not altogether inough, except we can learne in what part of that first yeare of the same Olympiad hee died. For the knowledge of this we are beholding to Eusebius. Whose words are these in his eight booke de demonstratione Euangely. Teneura oriv Blov Anti-องชางร ผู้ อังหาร เมื่อ เมื่อของการ เก็บ ระบายกระ เก็บ การ เก็บทาง เก That is in English thus much, Alexander ended his life in the beginning of the hundred & fourteenth Olympiad.

Making then our account fro the fine & fiftieth Olympiad, to the beginning of the hundred & fourteenth, wherein the light of Macedonia was put out; wee finde the space of two hundred thirtie and sixe yeares between approued not by weake conjectures, friuolous conceits, or trifling toyes, but a strong consent of writers, which as losephus in his 1. book against Appian, is a sure token of vndoubted truth; when they all agree. Six yeares and about three quarters before Alexanders death, the Persianshad beene by him subdued, receiving as great a blow, as euer before other Nations had

A CHRONOLOGIE OF THE received from them; their power now beeing brought roan end. How is this proued ? The yeare is declared by Diodorus, the second of the hundred and twelfth Olympiad, the month by Arrhimes, October, the day by Plutarch is found the first of that month. This was the vn. happie yeare of the Persian ouerthrow, the wofull month of their fall, and the forrowfull day of king Darius his vndoing, who after this victory was contemned of his men, for saken of his souldiers, betraied by his servants, made a slave to his Captaines, in most base manner shut vp within a vile wagge, couered with filthie skins, as it were in a prison, and so carried about at their pleasure. In the end they stabbed him with many woundes, and left him for dead, flew the waggener, thrust the beasts through with darts, which wanting a guide strayed from the high way about halfe a mile. Where one of Alexanders souldiers going to drinke, by chance espied the waggen, & comming vnto it found the king now drawing on; who first craued othim a little water. After he had drunke, acknowledging this for the last miserie of his wretched estate, that hee was not able to requite his kindnes, and withall wishing well to Alexander for the great honour which hee had done to his wife and children, hee ended his life in the third yeare of the hundred and twelfth Olympiad, as appeareth by Diodorus Siculus, and Arrhia-

PERSIAN MONARCHIE. 51
met; who further hath set downe the moneth
Hecatombeon, beeing the season of the Olympick sports, and answering partly to our lune,
and partly sulie: This was the tragical end of
that mightie king, making proofe of the brickle estate of Princely pompe, and the vnstayed
stay of worldly glorie, wherein he lived neere
sixe yeares.

These limits thus bounded of the Persian Empire, that is to say, the fine & sistieth Olympicke exercise for the beginning, and the entrie of the third yere of the hundred and twelfth for the end, give sure evidence of the whole continuance to be two hundred and thirtie yeares, if we begin from the sistie and sive Olympiad; if from the end about nine or ten monethes after in the spring of the yeare, when Cyrus began to raigne as is probable and likelie, by that which before hath beene declared, two hundred and nine and twentie yeares with two or three months. And thus they are decided among the Persian kinges.

Cyrus raigned thirtie yeares, recorded by two auncient Historiographers liuing in the Persian times, in their Persian Histories; Dionissus and Ctesias; Cicero also in his first booke
De dininatione, Iustin, Clemens Aiexandrinus 1. Strom. Eusebins in his Chronicle, Hierom on the seauenth of Daniel, Beda in his book Desex atatibus confirme the same: and

Orosins in his second booke against the Heathen, bringeth Tomyris the Queene of Scythia, after she had slaine Cyrus in battaile & throwen his head into a vessell of blood, insulting ouer him with this speech: Now fill thy selse with blood, which could neuer yet satsifie thee this thirtie yeares. This had been foreshewed to Cyrus by a dreame, as Cicero from Dionism reporteth. VV herein the sunne appearing at his seete, and Cyrus catching at it thrice with his handes, euerie time it trowled it selse away. Which the skilfull Magiof Persia interpreted of thrice ten yeares raigne.

Cambyses succeeded him, the time of whose raigne was seauen yeres & siue months: which together with the seauen monethes more of Smerdis the vsurper, and connterfait brother of Cambyses, made vp eight yeares, as Heredotus

declareth in Thalia.

Darius Histaspis ruled by the space of sull sixe and thirtie yeares, as Herodotus writeth, & Eusebius in his Chronicles, and Seuerus in his second booke. Xerxes in the second yeare of his raigne subdued the Egyptians, and in the sixt inuaded Greece with an innumerable army, yet driven to slie by a sew. In the 16 yeare after, and one and twentieth of his raigne, being the last yere of the seauentie and eighth Olympiad, as Diodorus Siculus declarath by his cowardise and corrupt life, hee growing into con-

PERSIAN MONARCHIE. 53
tempt with his Nobles was slaine: Many writers give him one and twentie yeares. Severus,
Beda, Eusebius, Clemens Alexandrinus, 1.
Stromatum hath # for w twentie six fortwentie one: an easie slip in writing far from the enditers minde.

Artaxerxes the long handed was his sonne, who held that Monarchie by the space of fortie yeares; witnessed by Diodorus Siculus in his eleventh and twelfth bookes; Eusebins, Hierom, Isidorus, Beda, with other.

Xerxes and Sogdianus afterhim enjoyed the

Empire one yeare between them both.

The next was Darius Wothus, holding the imperial crowne ninteene yeares, as Diodorus Siculus, Tertullianus against the Iewes, Ensebi-us, Isidorus, Seuerus, Beda and other declare.

Artaxerxes Mnemon succeeded him, and continued in his government the longest of all other; even three and sortic yeares, my Author is Diodorus in two places: sirst in the ende of his thirteenth book, and againe in his sisteenth; who likewise witnesseth that Artaxerxes Ochus his successor ruled three & twentie yeres: which is confirmed by the testimonie of Sulpitius in his second booke.

The last but one was Arses, continuing three yeares in his Empire by Sulpitius. In whose death the bloud Royall from Cyrus, was extinguished; all his brethren and children by cruell

D₃ treason

tempt

54 A CHRONOLOGIE OF THE treason beeing made away. A just reward of his father Ochus, his Tigerlike, and Woluish crueltie in murthering his Princesse.

The last of all was Darius Codomanus, an vfurper rather than a lawfull heire, who of all the rest had the hardest hap in his imperial state, received by wrong, continued in toyle, ended in woe, after sixe yeares, which by Eugebius, Isldorus, Hierom and others, was the time of his

raigne. The whole number and generall summe of all from first to last, is two hundred and thirtie yeares; fo by this reckoning of euerye feuerall kingsraigne, is found nine or ten monethes in the whole aboue the Olympick account, from the end of the first yeare of the 55. Olympiad. These months must bee taken partly from the one and twentieth of Xerxes beeing not fullie expired, as appeareth by Diodorus Siculus, giuing him not ful one & twentie: yet 77 \sim 9 & Elecor more than twentie. And partlye from Arses; whome Bagous a faithles Eunuche poysoned, reiror रंग 🕒 ब्रेटीम Basilestra. thatis, nowe raigning the third yeare, saith Diodorus about the beginning of his feuenteenth book, thereby fignifying that it was not fully compleat; and partly also from the fixt of the last Darius which was not whollie & perfectly finished. For Artaxerxes Mnemon begun his raigne in the end of the Peloponnesian warre, or a little asterin

PERSIAN MONARCHIE. 55
themonth of Aprill, as may bee gathered by
Diodorus Siculus, in the end of his thirteenth
booke, compared with Thucidides. Thucidides saith it begun in the beginning of the spring
two months before the yeares end: which time
by Codoman and others skill, sell to the sirst
of Aprill. It lasted (saith Thucidides) seven and
twentie yeares, and some few dayes more. Darius died after the peace made between the Athenians and the Lacedemonians, saith Diodorus Siculus, meaning that peace which
made an end of the warre.

Giuing therefore him three and fortie, and Ochus three and twentie, and Arfes three, all perfect; they must end about that scason in the first yeare of the hundred and eleventh Olympiad. Arses I graunt reached to that yeare, yet not to that moneth of Aprill by a good while. For Philip king of Macedonia, was flaineby Pausanias in that hundred and eleventh Olympiad the first yeare thereof, witnesses Arrhiames and Diodorus, and that in winter about the foure and twentie of Ianuarie, as Chirram affirmeth in his Chronologie. But Arfes was poyfoned, and Darius had succeeded him, while Philip was yet a liue; and had purposed to haue made warre against him, as Diodorus writeth. Hereby it is evident that neither Arfo his three yeares, nor Codomans fixe yeares could be fully ended, seeing that he was slaine in sum-

D 4

mer,

76 A CHRONOLOGIE OF THE mer, about the beginning of the third yeare of the hundred and twelfth Olympiad, as appeareth by Arrhames.

Thus are found from the beginning of the five and fiftieth Olympiad, to the death of the latt Monarch of Persia, two hundred and thirtie yeares. And from Cyrus thither two hundred and nine and twentic yeares, and more by gesse about two or three moneths. And lastly from Cyrus to Darius, now the second time by Alexander vanquished, in which conquest many make an ende of the Persian Empire, two hundred and eyght and twentie yeares and a halfe.

These times of the Persian Monarchie, being I know not by what mishap brought into question and great controuers among the learned, and withall of great importance for the vnderstanding of God his word; have neede to bee strengthened with all force that may bee. And therefore I will yet make surther search for stayes and props as it were to vpholde them.

Eusebius in his tenth booke, de Preparatione Euangelica saith, that the second yeare of Darius Hystaspus, was the first of the threescore and fist Olympiad, so found inst by the former reckoning. The warre of Xerxus, that Darius his sonne, and Nephew to Cyrus, of all other was the most samous. Who led against Greece the greatest armie that ever was heard of before

PERSIAN MONARCHIE. or after, of twentie hundred thousand fighting fouldiers; for the huge multitude thereof drinking running rivers drie, and as Cicero faith, walking vpon the Seas, and fayling on the land: because that hee digged through great mountaines, to make the seas meete for his nauie to passe. And in other places of the sea, made bridgesto goe ouer a foote. Leonides a valiant king of Sparta, to the wonder of all ages following, onely with foure thousand men, encountred, resisted, and fought with that powerfull hoste, at the straights of Thermopylæ. Xerxes at the first sent sisteene thousand, then twentie thousand, and last of all fiftie thousand against them. At every time making choyce of better men then besore. First begun the Medes, bearing hatefull mindes against the Grecians with desire of reuenge; for the slaughter of their kinsemen a little before at Marathon. Next after them fought the Persian souldiers themselues, in whom the Persian king of all other nations vnder him reposed most confidence. Yea of these Persians were chosen the most valiant men amongst them all, called the immortals; because their number neuer decayed. Last of all was a choyce companie of the chiefest men of all the whole hoast, for stoutenes, valour and courage, picked out from the rest. And they also stirred up by great promises of rich rewards. All these fighting against that

A Chronologie of the that handfull of the Grecians had like successe: a great number was slaine; many wounded, the rest put to flight. Xerxes maugred, thus stay. ed by a few from passing further into Greece, was at his wits ende, till such time as one of that countrey had informed him of another way, by which some of the armie came vpon the backe of Leonides, and so inclosed him on both sides, which Leonides having intelligence of by a secret friend a little before, sent all the rest of his companie home sauing five hundred. These he encouraged, and the moreto enable them for battell, exhorted them to dine before, with resolued mindes to take their supper among the dead. Which done, and night come, they inuaded the Persian campe, came to the kings Pauilion, slew all that were in it, wandred to and fro feeking the king, who a little before had got himselse away, and killing on both fides as they went. The Persians in the darke not discerning the matter, were greatly amazed, ran out of their tents they wish not whether, fearing nothing so much as this, that the whole power of Greece had set vpon them. In this hurlie burlie they slew one another, till the day light bewrayed the trueth, when Leonides with his souldiers sought still. At the length wearied withouercomming, and oppressed on ouery fide with mayne force of that powerfull number; they dyed in the middest of their ene-

PERSIAN MONARCHIE. 59 mies with glorie, hauing slaine to the number of twentiethouland.

The battailes wherein Xerxe had this welcome into Greece, many olde writers with great agreement refer to the beginning of the seventie and five Olympiad. Diodorus in his eleventh booke writeth, that Xerxes warred against Greece in the first yeare of the seventie and fiue Olympiad, Callias then being Maior of Athens. Dyonisius Halicarnasseus in the beginning of his ninth booke agreeth hereunto; naming that very yeare of the same Olympiad, and the same Maior of Athens, for the time of Xerxes fighting against Greece. Eusebim also in his Chronicles hath a plaine confirmation hereof, referring to the first yeare of this seuentie and fiue Olympiad, that battaile wherin Xerxes his power by sea fought against the Athenians, and tooke a most shamefull ouerthrow. Diogenes Laertius in the life of Socrates writeth, that in the time of Callias his gouernement at Athens, in the first yeare of the seuentie fiue Olympiad, the Poet Euripides was borne; Suidas nameth the very day of his birth, euen that wherein Xerxes his nauie was ouercome by the Grecians at Salamis. The same Laertins reporteth from ancient Historiographers, that Anaxagoras being borne in the seuenty Olympiad, wastwentie yeares old when Xerxes passed into Greece, and Callias ruled at Athens:

A CHRONOLOGIE OF THE 60 Athens: thereby giving vs to vnderstand that by the received opinion of former ages, Xerxes inuading Greece, and Callias his Maioraltie at Athens, fell to the first yeare of the 75. Olympiad. In like manner Pindarus, borne in the 65. Olympiad, and at Xerxes his warre fortie yeare olde by Suidas record, approueth the trueth of that account. Who so list to make trial shall easilie see an exact agreement betwixt this Olympiad and the yeares of Xerxes before rehearsed. Africanus in the fift booke of his Chronicles, affirming that the fourth of the 83. Olympiad, was the 20. of Artaxerxes Longimanus, and the 115. of the Persian kingdome,

makethall good. The Athenians after the Persians ouerthrow, and Xerxes his flight out of Grecia grew mightie, hauing by their great nauie obtained the rule of the sea, and subdued many people of Greece. Whereupon the Lacedemonians, who dwelt in that part of Greece which was called Peloponnesus, suspecting their power, and fled vnto for ayde, tooke parte against them; which in the ende was the occasion of that long and fierce warre betweene the Athenians and the Lacedemonians, called the Peloponnesian war. The one people spoyling by sea, the other by land: so that by this means the Grecians which most glorioussie had triumphed in many battailes ouer the mightie Monarchs of the world,

were

PERSIAN MONARCHIE. were now brought low, and pittifullie wasted in most lamentable manner, turning their forces from the common enemy to their ruine against themselues: the continuance, beginning, and ende of this warre is most exactly described by Thuesdides an Athenian Gentleman, the penner thereof, who flourished in that time and faw the warre with his eyes, from the beginning to the end; yea was a chiefe captaine therein, a writer for certaine trueth of historie, and perfect reckoning of time most excellent, and of such account in the ages following; that euen the best followed him, and gaue credite vnto him. Demosthenes the famous Orator of Athens tooke paines to coppie out his bookes eyght times with his owne hand, as Lucian reporteth. This exact historiographer, in the entrie of his fecond booke, telleth that this warre begunne in the fifteenth yeare of the league, which after the taking of Eubæa was made for thirtie yeares to come, Ænesias being then Maior of Sparta, and Pythodorus of Athens, and the yeare of their Maioraltie now within two moneths expired, in the beginning of the spring. For the better understanding of these wordes, concerning the taking of Eubæa, and the thirtie yeares league, I will briefely touch the historie.

Eubæa was an Iland neere vnto Greece, in the Ægean sea, which having been subject and tributarie

A CHRONOLOGIE OF THE tributarie to the Athenians; at the length fpying their opportunity, by reason of a great ouerthrow of the Athenians in Bæotia, and the Lacedemonians holding against them; by which their power was greatly weakened, fell from them, refusing to serue them, or pay them tribute any longer. For this cause Pericles a noble man of Athens, was sent against them with a great hoast, who once againe subdued them. And a little after their returne from Eubæa, now the fecond time by Pericles so conquered; a league was made betweene the Athenians and the Lacedemonians, to endure for thirtie yeares following. The articles and couenants of this league were grauen in a pillar of braffe fet in Olympia, as Pausanias recordethin the first of his Eliacx, where hee also declareth the time thereof to be the third yeare of that Olympiad, wherein Crisso of Himæra won the race. Now that that Olympiad wherein Criso of Himæra wontherace, was the 83. we have the testimonie of Dionysius Halicarnassaus in the ende of his tenth of Roman antiquities, and the beginning of the eleventh. Hereof it followeth by Thucidides compared with other writers; that the Peloponnesian sturres began in the first yere of the 87. Olympiad; for that is just the 15. yeare from the third of the 83. wherein the thirtie yeares league was made. Againe, for cleerer confirmation hereof, Diodorus Siculus in his twelfth

PERSIAN MONARCHIE. 63 twelfth booke hath left in recorde, that the yeare of Pythodorus his Maioraltie at Athens, in the ende whereof Thucidides beginneth that war, was the first of the 87. Olympiad.

This therefore I holde for a certaine trueth, that the beginning of the Peloponnesian warre happened in the first yeare of the 87. Olympiad, toward the end thereof, about the beginning of Aprill, so as the Olympicke exercises of that yeare, were folemnized the fommer before going: and the 4.8.12.16.20.24.28. sommers of that war were Olympicke yeares; which of the fourth and the twelfth is plainly testified by Thucidides himselfe in the third and fift bookes of his historie. In the seuenth yeare of this war Thuesdides telleth, that Artaxerxes died in winter; which for the certaine knowledge of the Persian times, is a most excellent place, a fure fort, a found argument, a cleere testimonie, astrong proofe from him, which lived at that time, was as olde as the thing it selfe which he telleth, saw the effect with his eyes, studied from his heart to set forth the trueth. If the former account be agreeable to this testimonie of Thucidides, as it is most precisely, I see no cause why it may not triumph ouer all aduersaries, how powerfull and how well learned foeuer. Marke then the agreement.

Xerxes his 21. wherein he dyed, was faide to be the fourth of the 78. Olympiad. Artaxerxes raigned

A CHRONOLOGIE OF THE raigned 40. which being numbred from that ded to the first of the 87. Olympiad, wherein yeare of his fathers death, bring vs iust to the itbegan, make an end of it in the fourth of the fourth of the Olympian, and the seuenth of 936 1000 the Peloponnesian war; the set time of Artaxerxes his death by Thucidides: who best of all other writers now extant in the world, knew the certain etrueth of it, and for credite in this matter, hee hath none comparable vnto him, The same Thucidides making the 20. of the Peloponnesian war, to be the thirteenth of Darius Nothus, confirmethit once againe. For adding thirteene of that war under Darius, to seuen vnder Artaxerxes, that number is made vp. The continuance and ende of this war, by the same Thucidides is shewed in his fift booke: where hee declareth the whole time of that war to have been 27. yeares, to the overthrow of the Athenian Empire, and the taking of their hauen Pyreus by the Lacedemonians, and their affociates. Of this had gone a Prophesie long before in many mens mouthes: which himself with his owne eares many times had heard; that it should endurethrisenine yeares: which is confirmed by Diodorus Siculus, very plainely affirming that war to haue lasted 27. yeares, in two places: first in his twelfth booke, treating of the beginning of that war, and after in his thirteenth booke, speaking of the last yeare thereof, which hee faith was the last of the 93. Olympiad, as in deede it was: for 27. yeares ad-

ded

PERSIAN MONARCHIE.

After Thucidides followed Xenophon, who from the one and twentie yeare of that warre where Thucidides lest, continued in writing the course of that Historie to the ende: a man huing in those dayes carefull of the truth, and skilfull in Historie, commended euen by Beroaldus himselse, though otherwise an aduersarie of the true ancient Chronologie, and Historie of those times; In the fifth Chapter of his fourth book, Xenophon saith Beroaldus, writeth that the government of Athens was committed to a few in that Olympick yeare, wherein Crocinus the Thessalian won the race, but which Olympiadit, was in number hee declarethnot: Which if he who then liued, and prepared himselse for service had done; hee had rid vs of muchtrouble: Let vs see therefore what help is giuen by this excellent writer to ease vs herein.

In his first booke of Greeke affaires, this first hee setteth downe verie flatlie, that the yeare wherein Enarchippus at Sparta, and Enctemo at Athens were Maiors, was the first of the 43. Olympiad, wherein Eubotas the Cyrenian wontherace, and a new game of yoaked horses called Synoris was first ordayned, at that time won by Enagoras of Elis, where lest anie might

might think Xenophon to haue bin deceived, we haue for further warrant, the testimonie of Pansanias in the first booke of Eliacx. The running (saith hee) of two horses of ripe age called Synoris, was instituted in the 93. Olympiad, wherin Euggoras the Elian got the victorie. Nowe this being made plaine by Xenophon, that &narchippus was gouernour of Sparta in the flist yeare of the 93. Olympiad; if it can bee further Thewed by him, in what yere of the Peloponnesian warre the same Enarchippus ruled at Spara ta; we shall casilie perceiue by euident directi. on from this worthie Author, to what yeare of euery Olympiad, the beginning, midst, & ending, and every particular yeare of that war ap-

pertaineth.

To fhew this we have a Catalogue of all the chiefe Spartan Magistrates, which bare Office in euery yeare of that warre called Ephori, ser downe by Xenophon in order by their names, in the second booke of his Greeke Historie in these words. The first (saith Xenophon) was A. nessas vnder whome the warre began in the 15. yeare of the 30. yeares league, made after the taking of Eubea. After him succeeded these, Burasidas, Isanor, Sostratidas, Exarchus, Ageststratus, Agenidas, Onomacles, Zeuxippus, Pityas, Pleistolas, Cleiomachus, Ilarchus, Leon, Charidas, Patesiades, Cleosthenes, Lycarius, Exeratus, Onomantius, Alexippidas, Misgolaidas, Ilias.

PERSIAN MONARCHIE. Isas, Aracus, Enarchippus, Pantacles, Pitea, Archyeas, Endius. In whose time Lysander hauing done the exploits before rehearsed sayled home. By this Catalogue of the Lacedemonian Maiors, it is manifest that Xenophon for account of time, in this warre agreeth most exactly with Thueidides. The war began in the nine months end of Enesias the first Ephorus, and ended at the pulling downe the walles of Pyreus, 27. yeares after, which reach to the nine months end of the 28. Ephorus; so that from the beginning of the second Ephorus, necre three months after the beginning of the warre, to the end of the 28. Ephorus, nere three months after the end of that war; are likewise just 27. yeares,

perfectly and fully compleat. And is it not even so by Xenophon? doth not hee declare the throwing downe the walles in the hauen Pyraus to haue happened toward the end of Archyrashis gouernment at Sparta? And are there not full and euen 27. yeares from the beginning of Brasidas, the second Ephorus to the end of Architas, who by Xenophons number in that Catalogue was the 28? Is there any beetle so blind, which cannot perceiue this exact agreement betwixt Xenophon and Thucidides, for the account of those

yeares?

The Peloponnesian warre as may be gathethered by Thucidides, begun with the spring about

68 A CHRONOLOGIE OF THE about the first of Aprill to ward the end of Æ. nesias his yere. Brasidas succeeding him begun his yeare about the beginning of the next sommer, beeing the first of that warre. The second sommer sell to the third Ephorus, and so in order with the rest. The eleventh Ephorus by Xenophons beadroule was Pleistolas, for the tenth fommer: which is verified also by Thucidides, in his fift booke, speaking of a league made betwixt the Athenians and the Lacedemonians in the end of Pleistolas his Majoraltie at Sparta before the sommer of the eleuenth yeare. The 21. Ephorus recited by Xenophon for the 20. fommer, is Alexippidas. The trueth whereof is witnessed and confirmed by Thucidides likewise in his eight booke, wherein hee telleth that in the twentieth yere of the Peloponnesian warre a peace was concluded betweene Tissa. phernes Lieutenant of Asia, and the Lacedemonians in the plaine of Meander, Alexippidas then being Ephorus of Sparta. The next after Alexippidas, for the 21. yeare there named, is Misgolaidas, for the 22. Isias, for the 23. Aracus. Then after them followeth Enarchippus the fine and twentieth Ephorus for the 24. yeres former. This Enarchippus being first placed in the beginning of the 93. Olympiad, and after by his Catalogue found in the 24. yeare of the Peloponnesian war; leaueth this cleere by Xenophons meaning, that the 24. yeare of that war beginning

Persian Monarchie. beginning with sommer, was the first of the 93. Olympiad. The three Ephori after Enarchippus, succeeding in the other three yeares of that Olympiad set downe by Xenophon in order, not onely in his table, but even in the context of his Hillorie, for three seuerall yeares are these. Pantacles, Pyteas, & Archytas, in whose time the Athenians beeing conquered by Lyfander, were driven to yeeld. The next yeare after was the first of a new Olimpiad, so acknowledged most truely, and verie orderly by Xenophon himselfe, in his second booke; where hauing declared the thinges done under Archytas. In the yeare following (faithhee) was that Olympiad wherin Crocinus the Thessalian won therace, Endius then bearing office at Sparta, and Pythodorus ruling at Athens. Now if anye aske which Olympiad this was in number; that most manifestlie appeareth by the former, namely expressed to have beene the 93, so that it needed not againe for the next expresly to say y it was the 94. which had bin nothing els but recocta crambe, according to the prouerb, Colworts sodden againe. Furthermore Xenophon not far fro the beginning of the 2. book writeth, that the nauie of the Lacedemonias was deliuered to Lysander. Whe 25. yeres of the war were past and gone, which must needes be in the 29. yeare. Immediatlicafter hee addeth that in that yere Cyrin killed two of his kinsemen, for not holding

holding their handes within a muste when they met him, as was vied to be done to kings, in to-ken of honour and loyali dutie for their greater fecuritie, that they might be evoid of all suspition & feare of harme. And then followeth that the next years after which must needes bee the 27 and last, Archytas was Ephorus of Sparta.

Thus from Xenophon weelearne, that which Beroaldus wished, the 24. and 27. yeres of the Peloponuesian warre yoaked the one with the first, the other with the last of the 93. Olympia ad, which for found knowledge of the Persian times, to discerne them a right is very material, and a fure bul warke for defence of my former Chronologie. Whereby was proued that Cyrus begun in the first of the 55. Olympiad towarde theend, from which time to the fourth of the 93 nere ended are 155. yeares. That is to say. 30 of Cyrus, 8 of Cambyfes, 36 of his successor, of Xerxes 21, of Artaxerxes 40. & with that of Xerves, and Sogdianus included 20. of Darius Nothus; whose raigne ended almost together with the Peloponnesian warre, as before hath beene declared by the testimonie of Diedorus Siculus, and appeareth by Thucidides making his thirteenth, the twentieth of the warre.

Eratost henes an auncient writer in the time of Prolomeus Euergetes (a man to vse Plinie his terme) cunning in the subtiltie of all learning

Persian Monarchie. and approued of all (so Plinie testifieth of him in his second booke) set forth certaine rules of Chronologie; which Dionisius Halicarnasseus for the truth thereof, & exact reckoning greatly commendeth in his first book of Roman antiquities. These rules haue beene preserued vnto this age by the carefull diligence of the ancient learned father Clemens Alexandrinus. 1. Strom. From the first Olympiad to Xerxes passing into Greece, he accounted 297. yeares: thence to the beginning of the Peloponnesian warre 48. and after to the end and dissolution of the Athenians common wealth 27. all these gathered together are 372. from the first Olympiad, so saieth Eratosthenes, agreeing with Xenophons reckoning to Archytas his Maioraltie at Sparta ended with that warre and the fourth of the 93. Olympiad. For 93. Olympiads are sourcescore & thirteene times foure yeres, that is the number of Eratosthenes 372. From which summe 54. Olympiads, contayning 216. before that wherein Cyrus begun, being taken awaie; with almost one yeare more from the beginning of it to Cyrus, there remaineth for the Persian Monarchie to the end of the Peloponnesian warre 155. yeares before spoken of.

Diodorus Siculus was a man of wonderfull paines, and exceedingly precise in exact computation. He spent thirtie yeares in making his Historie, from Sicilie his native countrie hee

E 4 trauailed

and

A CHRONOLOGIE OF THE trauailed into Egypt, and the greatest part of Asia, and Europe to search the trueth of those thinges which hee wrote. A diligent reader of all the auncient writers before him from Herodotus, and other before and after succeding in order, whom hee hath followed in the matters which he telleth. And therefore not vnfitly the title of his worke is called, not a Historie but a Librarie. Instinus Martyr called him the most famous Historiographer of the Grecians. Eusebius commendeth him by the name of a notable man, in great request among the learned. But Henry Stephen aboue all other praisseth him exceedingly, giving him that place & degree amongst the learned Historiographers, which the sunne hath amongst the starres; in regard of exact defining those thinges which he writeth of by ordered times. This writer therefore confirming all those thinges before spoken of touching the kings of Persia, and the time of their raigne may be in steed of many: so as in himalone we may see the judgement not onely of Herodotus, Thucidides, Xinophon; but also of Callifthenes, Daris, Timeus, Philiscus, Theopompus, Ephorus, and other by him diligentlie read, perused and cyted, which at this day are not any wherefound.

It were infinite to bring all that might bee faid out of Authors for the verefying of this Chronologie: tedious to be read, & toylesome

PERSIAN MONARCHIE. 73 to be written. Therefore passing ouer many testimonies of divers writers, I will now come to the Roman Storie, to see if it likewise by agreement of time, may availe any thing to fortisse those limits and bounds, which have been set for the Persian kings.

The Romanes in continuance of time became Lordes of Greece, where the Olympicke sports were celebrated. And therefore it could not otherwise bee, but that they knew well enough how the yeares of their Citie were anfwerable to the Olympick reckoning of the Grecians. Polybius of Megalopolis a Cittie in Arcadia, neere as auncient as Eratost henes, by Cicero accounted amongst the best authors, for worthinesse & credit commended by Iosephus, by Velleius Paterculus honoured with this testimonie, that he was a man excelling in wit, had in great estimation, and followed by Liuse and other: in the third booke of his historie affirmeth, that the first Consuls of Rome were 28. yeares before the passage of Xerxes into Greece, which was in the end of the last yeare of the 74. Olympiad, as appeareth by that which before hath bin declared. Hereof it followeth, that the first of the 68. Olympiad beeing the 14. of Darius Histaspis, was that wherin the new gouernment of that Cittle by Confuls was established. Whereas before it had bin gouerned by kings for the space of 244. yeares

from

from the first building thereof, vnto this time adding 28. yeares, or seauen Olympiads more. We come toward the end of the last yeare of the 74. Olympiad, & being the 272. of Rome, wherin Xerxes passed into Greece, as Polybins testifieth; the next yeare after was the first of the 75. wherein Xerxes with his great armie was ouercome, as before hath bin prooued.

The truth hereof is verified by A. Gellsus in the last chapter of his seuenteenth book, where he writeth that Xerxes was ouercome by Themistoeles at Salamis source yeres before the confulship of Menenius Agrippa, and Horatius Pulusllus, wherein a great kinred of noble Romans called Fabij, to the number of 306. hauing taken upon them at their owne charge to fight against a certaine people, were slaine by the subtiltie of their enemies, circumuented at the river Cremera: for this is declared by the Romane histories, to have fallen out in the 277 yeare of Rome, and the 33. from the banishment of the kings.

Dionysius of Halicarnassus in his sist booke of Romane antiquities, reckoneth sixteene yeares betwixt Brutus one of the first Consuls death in the end of his yeare, and the Marathon fight, referring the battaile at Marathon to the scuenteenth yeare after Brutus his buriall, and the eighteenth after the kings driven out of the Citie, wherein Gegainus, Macerinus, and Mi-

PERSIAN MONARCHIE. 75
nutius Augurinus were Consuls. Which by In his 7.
constant agreement of almost all authors, hee Booke.
sayeth was in the second yeare of the 72. Olym-

fayeth was in the second yeare of the 72. Olympiad. So he maketh the 31. of Darius Histafpis, and the 262. of Rome, and the second of the 72. Olimp. all one yeare: as it was indeede most exactly agreeing to the testimony of Polybius before rehearsed, and the Greeke Chronologie of the Persian kings and the Olympick reckoning. A. Gellius in the place aforenamed saith, that the Marathon battell happened in the 260. yeare of Rome: which is likewise true according to his beginning of the yeares of that

City, as afterward shall appeare.

Livie the famous Latine writer of the Romane historie, in the end of his fift booke telleth, that the Frenchmen and Swichershauing inuaded a certaine people of Italie, were by a noble ambassage from Rome intreated to depart, without hurting their friends and affociats hauing no cause offered to doe it. This verie floutly they refused to doe, except they might haue part of that countrie graunted voto them to dwell in: a thing thought vnreasonable, that by force of armes & dint of sword they should go about to take that which pertained nothing vnto them. Whereuppon they fell to a fierce and sharpe battaile, wherein the Roman Embassadors contrarie to the law of armes, tooke part with their affociate neighbours against

them:

nulius

A CHRONOLOGIE OF THE them: yea killed one of their chiefe captaines. At the first the French by their legates complained, & receiving no amendes for the wrong done vnto them; their heartes were so stirred, that presently without any more adoe they turned their force against Rome, going in all haste to inuade it. About eleuen mile from the Citie, they were met withall by the Romans, who being put to flight, fled the greatest part to other places, a few to Rome; which was so interpreted by the Citizens, as though all the rest had beenessaine; being assonished with seare, they had no regard to shut their gates. At the length they sent a certaine number of the stoutest and strongest me into their Castle called the Capitoll, well appointed with victuals and weapons to defendit. The aged Senators being refolued to hazard their lives, & to bequeath themselves to the sword, went home, sate downe in they? robes at the entrie of their houses in open sight of their enemies, who meruailed thereat: yet vfing no crueltie, till one of them for stroaking M. Papirius an old Senator, his beard was rapt on the pate for his labour with an iuorie staffe. Then began the slaughter, first of him, after of the rest; the Citie they sacked and burned, all but the Capitoll, which had bin taken also by them in the night climing vp, had not the keaking of Geele in time bewrayed their intent. This calamitie happened to the Romans in

Persian Monarchie. che 365. yeare of Rome, as we reade in Linie: which by auncient regitters and recordes of the Censors, of long time preserved in their posteritie, from father to childe by many ages, was testified to be the 121. years from the last kings raigne. These records Dionysius Halicarnassans read and saw with his eyes. This 121. after the Consuls, with 244. before them, make up Linies number 365.

Now that Rome was taken of the Swichers in the beginning of the 98. Olympiad, is prooued by great agreement of learned writers in the first booke of the same Dienysius, which from the 68. wherein the Consuls began, is iust the 121. yeare. Adding hereunto the yeares before the 68. Olympiad, to the beginning of the Persian Monarchie in the 55. and those after the 98. Olympiad, to the ende thereof in the third of the 112. all agree. The Olympick reckoning of the Persian times is justified by the Romaine Historie.

Polybius in his third book telleth, that L. A. mylins being Conful of Rome, was sent into Illyrium with an armie in the first yeare of the 140. Olympiad. At what time Annibal set forward in Spayne to beliege Sagunt, which by the Roman historie is found the 522. of § citie. Of these 533. one hundred and eleuen were betweenethedeath of the last king of Persia and that setting forth of L. Emylius. And 192. of

them

78 A CHRONOLOGIE OF THE them were from the beginning of Rome, with the seuenth Olympiad to Cyrus. There remayneth for the Persian Empire 230. yeares, which space for it before hath been declared, and now once again prooued by the yeares of Rome.

One proofe more of the testimonie fro Heauen, and so an end: Time is of the Philosophers defined to be the measure of the heavenly motion; the course and mouing whereof being alwaies certaine & vniforme, without disorder or going aftray, how so ever it is with men, there can be no error in it. By that measure is knowne the length from one Solstitium to another, from eclips to eclips, exactlie without missing a daye or an houre. Astronomie, saith Temporarius, teacheth what space of Heaven, the Sunne, the Moone, and other Starres, runne out in an houre, a daye, a moneth, a yeare, yea manythousand yeares, and defineth the spaces from one eclips to another most perfectlie; so as one of them being once found, we cannot after for the times following be deceaued in a daye. Ptolomie a learned Ægyptian, of a deepe and long reach in the knowledge of Astronomie, and other Mathematicall sciences, in his Almagelt hath recorded divers eclipses of the Moone of ancient time preserved amongst them, from the beginning of Nabonasars raigne, long before the Iewes captiuitie in Babylon: which Censorinus in his booke, de die natali,

Persian Monarchie. natali, speaking of, saith. Ut à nostris ita ab Ægyptys, quidam anni in literas relati sunt, ques Nabono (aru nominant; qued à prime eius imperiy anno consurgant. As (saith he) of our men, lo of the Ægyptians, certaine yeares haue been committed to writing, which they call Nabonasars, because they rise together with the beginning of this Empire. One of these eclipses there by him so registred, happened in the seuenth yeare of Cambyses, about the 16. daye of Iulie, 224 yeares, and 140. dayes after the beginning of Nabonasar, which was the sixe and twentie daye of Februarie, in the first yeare of the eyght Olympiad, and the fift yeare of Rome. Another by the same Ptolomie recorded, was in the yeare wherein Phanostratus was Maior of Athens, 365. yeares, with 112. dayes after Nabonasars coronation, which leade vs to the eyghteenth daye of June, in that yeare of Phanostratus now very neere spent. The distance of these ecclipses, by examination is found full a hundred one and fortie yeares within one moneth. So much time by the course of Heauenran out, from the sixeteenth daye of Iulie, in the seuenth of Cambyses, being the second yeare of the 64. Olympiad; to the eyght daye of Iune, in the yeare of Phanostrains, which Diodorus Siculus very truely letteth in the second of the 99. Olympiad, yet blamed for it by Temporarius in his third booke of Chronologicall

gicall demonstratus: who striueth for that yeare of *Phanostratus* to be the third of the named Olympiad but all in vaine. Heaven it selfe giueth sentence against him, and verifieth the testimonie of *Diodorus*, making the very same number neither more nor lesse.

Meto, a skilfull and learned Astronomer, as Ptolomie in the third booke of his Almagest declareth in the 3 1 6. yeare of Nabonafar, the 21. daye of the Aegyptian moneth Phamenoth, answerable by our computation to the 28. day of Iune, Apfendes then ruling at Athens, observed the Astronomical poynte of fummers beginning, called Solstitium, which in this our age is about the eleventh of that moneth, the Sunne then entring into the tropicke of Cancer. So great alteration in the space of 2020. yeares is bred betwixt our time and theirs, for want of exact appoynting and right ordering of the leape yeare. From that time to the end of the 50. yeare of Calippus his first period: Hipparchus an excellent Mathematician, a man whome nature made partaker of her fecrets, as Plinie writeth of him; gathered a perfect summe of 152. yeares. That this period of Calippus began with the third yeare of the 112. Olympiad, it is agreed by cleere confent of many writers. For about that time Darius was flaine, and thereby this period of Calippus began together with Alexanders Monarchie,

PERSIAN MONARCHIE. 81 narchie, now by the death of Darius established in his hands, without clayme of any. In memorie whereof this period was ordayned, and the account of yeares after taken from that head.

The 50. yeares then of this period being taken from the former summe, there remaynes 102. yeares from the end of Apfendes his gouernement, to the death of the last king of Persia: which by the recorde of auncient writers is so acknowledged and verified, placing Apsendes in the last of the 86. Olympiad (which was the 32. yeare of Artaxerxes the long handed) and the slaughter of Darius in the third of the 112. These 102. with 127. and some odde moneths from Cyrus to the 32. of that Artaxerxes included, containe the receased time of the Persiankings, 229. yeares with some few moneths more to the beginning of Alexanders Monarchie, at the last Persian kings death. Which even that most famous eclipse of the very next yeare before, wherewith Alexanders souldiers were scared, eleuen dayes before his last battaile against Darius; putteth out of doubt. For from that in the seventh of Cambyses before spoken of, to this Astronomical comming by exact calculation, findeth 192. yeares and 66. dayes. Which with the time following from the last eclipse to Darius his death, and the yeares of Cambyses and Cyrus before the first

first Eclips, make vp that full reckoning.

Thus the glorious servant of all the worlde the Sunne, which among other services to the vse and behoofe of men (whereof he tooke his name in the holy tongue to be called wyw, which fignifieth a minister or servant (according to that in the fourth of Esdras: God commanded the Sunne, the Moone and Starres, that they should serue man) hath this for one appointed vnto him, to be for times, and yeares, and dayes. Euen this Chronologer I say, of all other without exception most true and sure, witnesseth for Herodotus, Thucidides, Xenophon, Eratosthenes, Polybius, Diodorus, and other writers of auncient time; if they bee not for credit sufficient of themselues, that their Chronologie of the Persian yeares is good; the mouth of Heauen which cannot lie hath approued it.

The trueth for this poynt being thus opened; it now remayneth to see what may be brought against it, and to remove some doubtes, as it

were milts from the readers eyes.

Dionysius Halicarnassaus in the presace to his first booke of antiquities, affirmeth that the Persians continued not aboue 200. yeares in their soueraigntie. It is true being accounted from the death of Cyrus, who by the space of thirtie yeares was occupied in winning that Enspire; and being once wonne, they kept it neere 200. yeares after.

Iofeple*

Persian Monarchie.

Ioseph Scaliger a man of rare giftes, a great light of this age; one whome the Churche of GOD for his paines, is much beholding to, in his fift booke de emendatione temporum, fpeaking of Xerxes his passage into Greece, is so vncertaine and wavering in this poynt, that it is hard to finde in what judgement he rested. For first hee maketh it a thing vindoubted, that Xerxes passed into Europe in the ende of the fourth yeare of the 47. Olympiad: and in the beginning of the 75. fought at Thermopylæ: then a little after hee thinketh that passage of Xerxes to have happened the yeare before, that is to saye, in the end of the third yeare of the 47. Olympiad, being moued thereunto by the authoritie of Herodotus and Thucidides. The one euen Herodotus in Polymnia, making mention of an eclipse of the Sunne, at such time as Xerxes marched forward with his hoaft from Sardes toward Europe in the spring time of the yeare: which by Scaligers calculation fell to the third yeare of the 74. Olympiad, and so Xerxes his battailes in Greece to the fourth yeare of it. The other, that is Thucidides in his first booke. writing that the Persians once againe inuaded Greece in the tenth yeare after the Marothon field, which being fought in the second yeare of the 72. Olympiad, the tenth after it, is the fourth of the 74. Againe, contrarie to both these sentences, he yet alleageth another from

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Eratost-

Eratosthenes, Diodorus Siculus, and Plutarch, three worthy men for skil, who referred Xerxes his passage into Greece to the first yeare of the 75. Olympiad: and this he approuch most of al in the chapter of the first Consuls. Thus Ioseph Scaliger and in the first Consuls. Thus Ioseph Scaliger and another as one saieth, leaueth his reader in the briers; which I will assaye to

helpehim out of eitherall or some, if happely

Ican.

First therefore concerning Herodotus, it is cuident and playne by his testimonie, that Xerxes fought his battailes in Greece, in the first yeare of the 75. Olympiad; because he maketh account of 80. yeares from the first of Cyrus thether: and if this bee not enough, the same Author in playne wordes declareth, that the games of Olympia were celebrated about that very time, wherein Leonides relisted his huge hoast, and stopped their passage. First in Polymnia speaking of this matter, he sayeth, that the time of the Olympiad fell out together with that busines. Againe in Vrania he confirmeth it, telling that as Xerxes marched forward from: Thermopylæ, certaine Grecians came vnto him offering their seruice, who being asked what the Grecians then were about, answered that they kept and beheld the Olympian games, the winners whereof received an Oliue crowne: which one Tigranes a noble Lord

Persian Monarchie. Lord of Persia hearing, presently burst forth into this speech: What worthie men are wee brought to fight against; which striue not for money, but vertue and prowesse. This then by Herodotus his owne mouth being thus made cleere, that the yeare of Xerxes fighting in Greece, was an Olympicke yeare, it could not possibly be in Herodottus iudgement, as Scaliger would haueit, the fourth yeare of the 74. Olympiad. Moreoner, Herodoius writeth in Vrania, that Callias was then Maior of Athens, when Xerxes tooke that Citie and burned it, which yeare of Callias his Maioraltie at Athens, being the first of the 75. Olympiad, as hath been sufficiently alreadie declared by the testimonies of Diodorus Siculus, Dionysius Halicarnassaus, Diogenes Laertius, and Suidas, what doth it else but make further proofe of the same Herodotus his meaning against Scaliger? But what shall we then say to the eclipse of the Sunne, mentioned by Herodatus, which as Scaliger writeth, prooueth that warre to haue been sooner by one yeare? H. Bunting dissolueth this doubt, by acknowledging that eclips to have happened in the spring time of that yeare, wherein Xerxes went to Sardes, which Herodotus by some error as he thinketh, transposed to the yeare following, when Xerxes went from Sardes into Greece, an easie slip in Historie,

F 3

Now

Now to come to Thucidides, whereas hee writeth that the tenth yeare after the Persians ouerthrow at Marathon, they came againe with a huge armie to subduc Greece; he meaneth that yeare to be the tenth, wherein Xerxes hauing gathered his armie together, marched to Sardes: which was the very beginning of that warre, for that was the first leading of his armie against the Grecians: and in that yeare he made a bridge from Asia to Europe, for the passage of his armie ouer, and digged downe the hill Atho, to make the seas meete for his Ships to passe through, and sent his Ambassadors into Greece, to demaunde land and water; which was a kinde of proclayming warre against such as refused to be subject vnto him. These things all were done in the tenth yeare after the Marathon fight: and in the next which was the first of the 75. Olympiad, were Xerxes his battailes fought at Thermopylæ, and other places of Greece, being the eleuenth from that Marathon warre, euen so acknowledged by Scaliger himselse in that booke, in the chapter of the Persians ouerthrowe at Marathon; howsoeuer after he seemeth to be of another opinion, and to make it the tenth, not vnderstanding Thucidides aright.

Yea but Eratosthenes, Diodorus Siculus, and Plutarch, three excellent writers, referred the passage of Xerxes into Greece, to the first

yeare

yeare of the 75. Olympiad, and so his battaile at Thermopylæ, to the second yeare thereof. Eratosthenes indeede I graunt, reckoning from the first Olympiad to Xerxes passing into Greece 297. yeares, reacheth to the beginning of the second yeare of the 75. Olympiad, and goeth a yeare surther then other. Yet so as if any thing be here amisse, it is mended in his next account, from Xerxes to the Peloponnesian warre, the distance whereof he maketh 48. yeares; which with the former 297. are in all 345. from the first Olympiad, to the first summer of the Peloponnesian warre: which is a most perfect reckoning received and agreed on, so there is no

great matter of difference.

Now touching Diodorus Siculus, his words are so manisest against that assertion of Scaliger, as maketh me meruaile that he should be so deceived in mistaking them. First the worde which he vseth is is extruore, he warred, or led his armie, being much more large then he passed over. Againe having described the yeare by the number of the Olympiad 75. the first yeare thereof, and the chiefe officer of Athens Callias, and the Romane Consuls: he setteth downe for that yeare so described, the battailes of Xerxes at Thermopylæ, at Artemysium, at Salamis, and his slying out of Greece, and the leaving of Mardonius there with a great hoast. And in the second yeare of that Olympiad, being the

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yeare

storiographers before declared.

As for Plutarch, how soeuer that is gathered of his wordes in one place there cited by Scaliger: yet otherwhere he sheweth himselfe of another minde: For in the life of Aristides, the battell at Plateæ which happened the very next yeare after Xerxes his discomfiture, hee referreth to the second of that Olymp. that by the indgement of Scaliger himselfe so expounding the place, in his first booke treating of the Theban period. If then the next yeare after Xerxes invading Greece be the second of the 75. Olympiad by Plutarch; needes must the yeare of Xerxes sighting in Greece, by him bee the first, which is agreeable to others Chronologic and the verie trueth.

The same Plutarch in the life of Numa maketh some doubt of the Olympick reckoning, beeing committed to writing in regard of the beginning thereof verie late, by Hyppias of Elis, without any sure ground, whereunto of necessitie

PERSIAN MONARCHIE. ceffitie we must yeeld credit. This objection is answered by Temporarius in his Chronologie. that though it were graunted that Hyppias erred in fetting downe the true and exact time of the first Olympiad, yet that hindereth the true Chronologie and order of times following nothing at all, which is very true: for fet the case, that that Olympiad which Hyppias made the 40.in number, was not fo much, but onely the 30 and so the first, 40 yeares short at the least of his account. It is not a pin matter. The order and account of the times comming after for all that, may be most perfect and sure without misfing one minute, which I wil declare by a familiar example. The yearewherein our gracious Queene began her happie raigne, according to the computation of the Church of England, was the 1558. of our Lorde, but in truth the 1558. & this yere by our account 1597. is in very indeed by exact reckoning 1598. The cause wherof was the errour of Dionysius, called Paruus Abbas, who was the first inuenter of this account, supposing Christs birth to have beene later by one yeare then indeede it was: and so making that the first of our Lorde, which was the second; as is confessed and acknowledged of the best learned and most skilfull Chronologers of our age. This error in the first yeare of Christ, is no let at all to the exact reckoning of all the yeres following. For there is the same distance

A CHRONOLOGIE OF THE 90 distance of yeares, from the 1558. to the 1597. by the vsuall account: which is from the 1559, to the 1598. by the true account. Yet to speake my minde, how socuer Dionysius missed in the reckoning of the yeares of Christ; I hold it out of controuersie that Hippias erred not, vnto whose time the memory of the Olympiads had beene preserued, from soure yeares to soure yeares, from the beginning thereof, in times of knowledge, & places of fame, where was great concourse of people keeping the account therof, not in their mindes onely, but also in writinges as is most like. And whether hee erred or no; for the Persian times and after it is no matter, as I have declared before, seeing the error in the first is constant in all the rest, if any error haue beene.

Therefore Plutarchs doubt for anything that I can see, had no reason at all, but seemeth to sauour of an vsuall custome of the Academicall sect, which was alwaies readie surnished to dispute on eyther side, pro or contra, eyther for the truth or against it. For this is most certaine that hee followeth that reckoning by Olympiads himselfe in many places, as giuing credit thereunto and making no doubt thereof. In his treatise of the ten Orators he saith, that Andocides was borne in the 78. Olympiad, when Theogenides was gouernour of Athens. And that Callias was gouernour in the 92 Olympian

PERSIAN MONARCHIE. ad, and that Isocrates was borne under Lysimachus in the 86. Olymp. 22. yeares after Lysias. whose birth he setteth in the second of the 80. Olympiad, in the yeare of Philocles: all which reckonings agree very perfectly to the ancient Olympick account, and the Histories of Thucidides, Xenophon, and Diodorus Siculus. Plinie in the fourth Chapter of his 36.booke hath these wordes; Marmore scalpendo primi omnium inclaruerunt Dipanus & Scyllis, geniti in Creta insula etiamnum Medis imperitantibus: Prinsquam Cyrus in Persis regnare inciperet, boc est Olympiade circiter quinquagesima. The first of all other for grauing of marble were famous Dipænus & Scyllis, born in the lland of Creta, whilst yet the Medesbare rule; before Cyrus began to raigne in Persia, that is about the 50. Olympiad. Hereof Matthew Beroald in the second Chapter of his booke of Chronologie gathereth, that Cyrus began in the 50. Olympiad by Plinies testimonie, herein dissenting from other, who placed his beginning in the 55 but who soeuer commeth with an euen minde to the truth, may easilie perceiue another meaning in Plinie, & that the words hoc est Olympiade circiter 50, ought not we be referred to that which is said of Cyrus, priusquam regnare inciperet, before he began to raigne; but the former part of the sentence giving vs this to understand the time wherin Dipanns & Scylgreat agreement is found.

Much other such like stuffe is brought of Berealdus from divers authors, by cold coniectures, not any sure knowledge: all for the most part in that kind as maketh either against himselfe, or nothing for him. Pericles being a yong man, was of some of the aged sort in Athens thought to fauor Pisistratus the tirant in countinance & speech, as Plutarch telleth in his life, which could not bee as Beroaldus supposed, except the old men who had knowne Pisistratus, had at that time beene a hundred yeres old. A thing in his judgement valike to bee truc. It is not so vnlike, as strange that a man of his learning and reading should judge so of it; seeing that we read of many examples of men of thole yeares. Valerius Corninus, who was Confull of Rome six times, lived full out a hundred yeares, and likewise Metellus Pontifex. Solinus in his Polihistor telleth, that Masinssa begothis Sonne Methymnus at 86. yeres age. In the time of Claudius Casar, one T. Fullonius of Bononia, was found to be 150. yeres of age, which in Lydia was a common thing, as by Mutianus is reported. Terentia the wife of Ci-

PERSIAN MONARCHIE. cero liued 107. Clodia 115. Many other by Plinie are recorded in his seuenth booke the 48 49,50, Chapters, in divers countries betweene 2 hundred, and a hundred and 50. yeares olde. But of all other one 'Xenophilus living 105. yeares without anie disease or hurt of his bodie, was wondred at. That Gorgias Leontinus a famous Oratour much about that time with Pericles, lived 109. yeares, wee have the testimonie of Appolodorus his Chronicles in Diogenes Laertins; within one yere acknowledged also by Plinie. Euen in this our age at home in our own countrie, it is no strange thing to find examples of fuch as lived out that time, which Beroaldus accounted so incredible, that he could not perswade himselse of it to be true: but his incredulitie is no proofe to weaken the credit of credible writers. But I will not strike with him for this to graunt it a thing vncredible, let vs examine his reckoning.

Pericles died in the third yeare of the 87. O-limpiad (not the 88. as Beroaldus faith) before his death he had beene one of the chiefe gouernours of the Athenian common wealth fortie yeares. This Cicero teacheth in his third booke de oratore: fo the beginning of his authoritie falleth to the three yeares (not of the 78. as Beroaldus would) but the 77. Olympiad. About that time some olde men gaue this judgement of him, that he was like Psistratus: and might

A CHRONOLOGIE OF THE 94 not that be done but of fuch as were then a 100 yeres old? furely yes; for Pififtratua died not past threescore yeares before: whereof 22.had pass. sed from the Marathon battaile, and 20. more from the expelling of Hippias out of Athens, declared by Thucidides, and 18. before from the beginning of Hippias who succeded Piststratus. Yet some more besides these must bee added to the old mensage to haue knowledge of Pisstratus in his life time to deale liberally. let that time be twentie yeres before the death of Pisistratus: so their age is lest source score yeres very vsuall at this day in divers lufty men, although I would have this observed which Plutarch writeth, that judgement to have bin given of Pericles when hee was a young man. whereby some aduantage yet might farther be taken if it were a matter worth the standing vpo. Ælianus in his third book, the 21. chapter (faith Beroaldus) telleth of Themistocles, that being a childe, and as hee came from Schoole meeting. Pisistratus the tyrant, was willed by his overfeer attending vpon him to goe out of the way: which he refused to doe, and asked if there were notroome enough for him befides. Whereunto is repugnant that which Iustin tellethin his second booke, that Themistocles was a young man at the Marathon war, when he must needes be at the least 66. yeares olde, if Ælianus say true: for the sonnes of Pisistratus after

after their fathers death raigned 36. yeares, witnessed by Herodotus in his fift booke, then after were twentie more to the Marathon fight; and before Themistocles could in such an answer shew so stoute a minde against the tirant, it is like he was ten yeares of age.

Beroaldus here also in his account is deceiued, mistaking Herodotus, who in Terpsichore indeede affirmeth, that the Pisistratan stocke raigned 36. yeares: yet not meaning thereby as Beroaldus would faine haue it, that Pisistratus his children raigned so long after their fathers death; but that the whole time of father and some was in all so much. This appeareth by Aristotle, an author for credit very sufficicient, in the fift booke of his politickes the twelft chapter, making the whole raigne of the Pisistratan stocke 35. yeares, that is 17. of Pisistratus himselfe, and 18. after of his children. And so is Herodotus to be understoode, giving them 36. in all, onely differing from Aristotle in a yeare. Whereby it may be thought that Pisistratus raigned some few moneths more aboue 17. yeares: so his reckoning comes short by almost twentie yeares. Againe, there was another Pisistratus the sonne of Hippias, and Grand childe to the elder Pistratus before spoken of, who in the yeare of his Majoraltie, dedicated in the market place at Athens, the Altar of the twelue Gods, as Thucidides writeth

of A CHRONOLOGIE OF THE teth of him in his fixt booke. And this in my iudgement is the man, to whomethat Historie in Alianus may be fitly applied, and stand very well with that which Instan hath concerning Themistocles fighting at Marathon.

Yea but Plinee in his 34. booke writeth, that the Athenians the same yeare wherein the kings of Rome were driven out, being the fourth of the 67. Olympiad, set vp y images of Harmodins and Aristogiton, who had killed Hipparchus the tyrant: farre wide from that which Dionysius telleth in his sixt booke, that Hipparchus was ruler at Athens in the 71. Olympiad. What fay you to that? Nothing, but that Beroaldus being belike ashamed of his follie in bringing such an argument, calleth it in againe as it were, by answering that it was another Hipparchus which Dsonysius speaketh of. Another argument he taketh from Dionysius Halicarnassaus in his fift booke, making the warre at Marathon later by fixteene yeares then the death of Brutus; thereby referring the yeare to the fourth of the 71. Olympiad, which by Cicero seemeth cast to the 73. wherein Coriolanus a Senator of Rome made warre against it. Here we haue nothing but vntrueth vpon vntrueth, fit groundes for such a rotten building: for sixteene yeares after that of the first Consuls, which was by Dionysius the first of the 68. Olympiad, in the end whereof Brutus was flaine, reach not to the fourth

Persian Monarchie. 97 fourth of the 71. but to the second of the 72. Olympiad: wherein the same Dionysius in plaine words placeth that warre. As for that of Coriolanus against Rome, it happened in deed in the first of the 73. Olympiad, onely three yeares after the other. And therefore (icero in his Brutus affirming, not that this of Coriolanus was at the same time, with that other of the Persians, but almost at that time, speaketh a trueth, dissenting nothing at all from Diony-sius.

It followeth in Beroaldus: the same Dionysius in his ninth booke, Diodorus Siculus agreeing wnto him faith, that Xerxes went to warre against Greece in the 75. Olympiad, when Callins gouerned Athens: that is twelve yeares after the Marathon fight being past, to that of Xerxes at Salamis: Glossa corrumpit textum, the gloffe here marreth the text with a manifest vntrueth: for neither Dionysius nor Diodorus maketh aboue cleauen yeares distance betwixt those battailes, the one placed in the second of the 72. Olympiad, the other in the first of the 75, almost in the beginning thereof. Now let any man count the distance betweene, on his fingers ends, and see if he can finde twelue yeares. But to omit this and come to the purpose: Gelo was at the time of Xerxes his warre by Pausanias and Herodotus tyrant of Syracusæ. And Gelotyrant of Syracusæ, by Plutarch in the life

Hemeaneth that Lysias was borne.

98 A CHRONOLOGIE OF THE of Lysias the Orator, in the second of the 82.0lympiad. So the war of Xerxes mult by this reckoning come backeneere 30. yeares after the 75. Olympick sport. Plutarchs words are these, ΑΥΣΙΑΣ τζὸς των Κεφαλε τε Λυσανίε τε Κεφάλε, Συφακεσίε μιψι γείω, μετανάς αν τω ή εis Abbu as 6m θυμίατε τ πολεω. κ) Περικλέυς το Εαιδίπαυ, πείσαντ. Ο αυτον φίλον όντα κ) ξένου, πλείτω διαφέρων. ως δε τινες, έκπεσοντα τη Συρακκοών πνίκα τωο γίλων Φ ετυραννέντο, γρυόμβο Φ Αθιω ησιν 8π φιλοκλίες αρχοντ Τε μ? Φρασικλή, κ. Το δευτιρον ετ Το τ ο δενκος ής n) obrieges idumaido, ni uli neo to ounemus dien rois im-क्याहरूर्य गांड After aww. That is in English thus much, Lysias an exceeding rich man, was the sonne of Cephales, grand childe of Lylanias, the some of Cephalos: his father Cephalos was a Syracusian borne, and flitted to Athens for love, partly of the citie, and partly of Pericles the sonne of Xanthippus, who perswaded him thereto being his friend and host: or as some say, for that hee was driven from Syraculæ, at such time as it was subject to the tyrannie of Gelo. Being borne at Athens vnder Philocles, the next ruler after Phraficles, hee was first brought vp with the noblest children of the Athenians, about the fecond yeare of the 83. Olympiad. Afterward being fifteene yeares olde, he went to Thurix, a citie of Italie, Praxiteles then being Major of Athens, as followeth there in Plutarch. Philocles was Majorat Athens in the second years of the 80. Olympiad, as Diodorus declareth. Then was Lysias borne, and being about eyght yeres olde

Persian Monarchie. olde in the second yeare of the 82. Olympiad, he was brought vp with other noble mens children in Athens: and therein continued till the yere of Praxiteles his gouernement, which was the first of the 84. Olympiad, as we reade in the same Diodorus, and the fifteenth of Lysias his birth. Where can Beroaldus now finde in this place of Plutarch, that Gelo was tyrant of Syracusæ, in the second yeare of the 82. Olympiad? What meant he so condently to burst forth into this coplaint? Tam incerta sunt apud authores rerum ist arum tempora: So vncertaine are the times of these matters: what reason had hee for it? For hee that vnderstandeth Greeke, and compareth Plut archs owne words, with that which Beroaldus gathereth by them, will bee ashamed(Ibeleeue) of such an interpreter, being so blinded with conceited affection that hee feeth not what is written, and careth not what he saith. Plutarch doth notablie in this place confirme the received ancient Chronologie of the Greekes: so farre he is by any disagreement from weakening their credite.

Let vs now examine one or two other places of Beroaldus concerning the time of Xerxes fighting in Greece. In the eyght chapter of his third booke, Pausanias, sayth Beroaldus, telleth in his Arcadikes, that Xerxes then passed into Greece when Gelo gouerned at Syracuse, which is likewise witnessed by Herodotus in his se-

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A CHRONOLOGIE OF THE uenth booke. But that same Pausanias in his Eliaca affirmeth, that Gelo held the gouernment of that citie in the second yeare of the 72. Olympiad. Except it be a strange thing that one king should continew his raigne by the space of twelue yeares. This argument of Beroaldus is not worth a rush to proue disagreement betweene ancient writers, referring Gelo his tiranie some to the second of the 72. Olympiad, other to the first of the 75. when Xerxes passed into Europe, for the beginning of his dominion was about the second of the 72. Olympiad, as Dionisius Halicarnassaus declareth in the seauenth booke of his Roman Antiquities. And the end thereof in the 75. Olympiad the thirde yeare thereof, as Diodorus witnesseth in the eleauenth booke of his Historicall librarie: So both might stand together well enough.

Beroaldus hath yet more matter from Pausanias in his Eliaca, who referreth the ouerthrow
of Mardonius at Plateæ, the next yeare after
Xerxes inuaded Greece, to the 75. Olympiad:
whereas Diodorus Siculus saith, that Xerxes in
that Olympiad inuaded Greece, both can not
bee true. The worde Olympias pertaineth
sometime to the game itselfe celebrated euerie
first yeare of the soure, as where Solinus telleth
that the 207. Olympias was in the publike
acts recorded to be in the 801. yeare of Rome,
wherein Pompeius Gallus & Q. Veranius were
Consuls

Persian Monarchie. Consuls, and Eratost henes in Clemens Alexandrinus accounteth from the first Olympiad to the passage of Xerxes into Greece 297. yeares. Xenophon also in his Historie of the Greeke affaires writeth, that the next yeare after Dionysius had got the kingdome of Syracusæ, happened that Olympias wherein Pythodorus was Maior at Athens. In all these places Olympias is taken for one yeare onely, and that the first of the foure: in which sence Diodorus vsed it, where hee saith that Xerxes inuaded Greece in the 75. Olympiad. Now, because that from one Olympias to another were foure yeares complete; the word is also vsuallie taken for that whole space of four eyeares, betwixt one and another, not much vnlike that which we read in blessed Lukes gospell of the proude Pharisse, boasting of his fasting twice in a sabboth, taking one day of the weeke for all the weeke, from the beginning to the end. So it is vsed of Solinus, writing that Rome was builded in the first yeare of the seauenth Olympiad, and when the seauenth Olympiad began, and losephus in the last chapter of his fourteenth booke of Antiquities, saith that Herode tooke Ierusalem in the 185. Olympiad, hee meaneth the whole foure yeares space of that Olympiad, for that was done in the last yeare thereof. In this sence that saying of Pausanias is true concerning Mardonsus his ouerthrow at Platea in the 75 G_3 Olympiad,

A CHRONOLOGIE OF THE Olympiad, and so no discord proved.

As for *Polybius*, from whom hee gathereth the warre of *Xerxes* to have been in the third yeare of the 74. Olympiad; there is no such matter. *Beroaldus* was deceived in his reckoning, I have brought the place of *Polybius* be-

fore, and declared his meaning.

Oebotas, a man of Achæa wonne the race in the fixt Olympiad, who for so glorious a victorie receiuing not that honour of his countriemen which he looked for at their hands, and in his owne judgement had deserved; conceaved fuch discontentment thereat, that hee even curfed them, praying that neuer any of the Achæans more might win any Olympicke gamea. gaine: which so fell out for a long time, till at the length by the councell of Apollo his Oracle, they had in honour of Oebotas erected a piller for an eternall monument of his vertue, with an inscription tellifying the same; which was performed vnto him in the 80. Olympiad, as Pau-Janias telleth in his Achaica and Eliaca: who for that cause meruaileth at the report of some Grecians, who saide that Oebotas fought against Mardonius in the 75. Olympiad, and thinketh it vncredible, as hee might well enough, that a man having wonnethe race in the fixt Olympiad, should bee a fighting Souldier neere two hundred and fourescore yeares after. What is here now in Pausanias to be seene, which in his owne

Persian Monarchie. owne perswasion doth not confirme the trueth of the Olympicke Chronologie, rather then make against it any way? For the great credite which he put therein, nothing doubting of the true reckoning of so many yeares betweene, bred that meruailing in him, and made him think that Oebotas which fought against Mardonius in the 75. Olympiad, to have been some other of that name, rather then the ancient race winner in the fixt Olympiad. It was true, that by some they were supposed one and the same, but by such as Pausanias indged fooles for their labour. Their folly stirred him neuer a whit from the true received account of Olympicke yeares. Of the certaintie whereof, what a setled and grounded perswasion he had may appeare by this, that in divers places he maketh mention of Olympicke recordes and registers which himselfesaw and read, wherein he testifieth the memorie of the Olympiads to haue been preferued by the Eleans, in whose countriethose games were kept, and that with fuch care and diligence, that from the first in Iphitus his time, to the Emperor Nero, not one of them all was missing: this hee witnesseth in his Phocica, much analying to the credite of that account.

Another objection in Bersaldus is concerning the time of the Peloponnesian warre, of which saith he, both beginning and endisvn-certaine, by the dissention of authors betweene

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104 A CHRONOLOGIE OF THE themselves. Plinie referreth the time of it to the fourth of the 81. Olympiad, and A. Gellius to the first of the 89. and Diodorus Siculus to the third of the 87. So faith Beroaldus. If truelie, there is great ods between them. Plinies words in the thirtie booke and first chapter are these: Plenumque miraculi & hoc, pariter vtrasg, artes effloruisse, medicinam dico magicenque: cadem atate illam Hipocrate, hanc Democrito illustrantibus circa Peloponnesiacum Gracia bellum, quod gestum est a 300. vrbis nostra anno. This also saith Plinie is much to bee meruailed at, that both the arts flourished together; I meane Phisicke and Magick, in the same age Hippocrates teaching the one, and Democritus the other about the Peloponnesian warre in Greece, which was made fince the 300. yeare of the Cittie. That warre began about the 32. yeare of Rome, and therefore Plinie saying that it was after the 300. saith, that which is true, not purposing there to set downe by a straight and exact account, the verie iust yere wherein it began: but to gesse much about the time by an euen & readie number keeping within the compasse of truth.

In A. Gellins the 21. chapter of his seauenteenth booke wee reade. Bellum inde in terra Gracia maximu Peloponnensiacum, quod Thucidides memoria mandanit, captum est circa annum sere post conditam Romam trecentesi-

PERSIAN MONARCHIE. 105 mum vigesimumnenum. That is, Afterwarde the great war of the Peloponnesians, in the land of Greece, which Thucidides committed to memorie, began nere about the 329. yeares afterthe building of Rome. What is the cause of this difference betwixt Gellius and other? Surely not any fault of the authors judgement, but onely a slippe of the writers pen, putting vigesimum nonum in stead of decimum nonum. 29. for 19. as may bee prooued by two reasons: First because immediatlie after those wordes, Gellius together with the beginning of that warre yoketh the yeare wherein A. Posthumius was Dictator of Rome, who killed his own fon, for that with great courage he went fomewhat further in fighting against the enemie tha his father had appointed. This yeare of A. Posthumius his Dictatorship, by Livie is the 323. of Rome: but by A. Gellius & some other setting the building of that Cittie in the second yeare of the seauenth Olympiad, and the first Consuls in the 242. of Rome, it is the 320. running together with the first yeare of the Peloponnesian war for the greatest part of it, though not wholly, because the war began somewhat before in the 319. Another reason may beetaken from that which followeth a little after in the same chapter, concerning the time of the new gouernment of the Athenian common wealth by 30 tyrants, being as wee are taught

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by Xenophon the 28. yeare of the Peloponnessan war, which A. Gellius referreth to the 347. of Rome, from which summe 28. according to Xenophons reckoning, being taken away there remayneth the 319. of the Citie for the beginning of that warre. As for Diodorus Siculus, it is vntrue that he referred the beginning of that warre to the third of the 87. Olympiad: for in flat wordes hee acknowledgeth Thucidides the cheese of all other authors for it, to reserve it to the first of that Olympiad: neither is there against it in Diodorus anie thing to be found.

As the beginning of that war is vncertaine, fo the end hath as much controuersie. I thinke euen so, that is iust none at all, if Authors may bee suffered to speake for themselues, to open their meaning, and declare their minde: but let vs see this great controuersie. The greatest part of authors, saith Beroaldus, taught that war to haue continued 27. yeares. Yet Amilius Probus faith, it lasted but 26. And Xenophon giveth it 28. and a halfe, here is great ods. The wordes of Æmilius probus are these in the life of Lysander: Lysander Lacedamonius magnam reliquit sui famam, magis fœlicitate quam virtutem partam. Athenienses enim in Peloponnesies sexto & vicessimo anno bellum gerentes confecisse apparet. Id qua ratione consequutus sit latet. Non enim virtute sui exercitus, sed immodestia factum est aduersariorum. Quid quod dicto

Persian Monarchie. dicto audientes suis imperatoribus non erant, dispalati in agris relictis nauibus in bostium peruenerunt potestate? Que facto Athenienses se Lacedamoniis dediderunt. Lysander the Lacedemonian(saith he)lest a great same of himselse, which he got rather by good lucke then prowesse: for it is well knowne that he subdued the Athenians, hauing made warre against the Peloponnesians sixe and twentie yeres, but how hee obtained, this is not so apparent: for this happened not by the manhood of his owne armie: but the disorder of the Athenians, who not ruled by their captaines, but scattered abroad from their ships, came into their enemies power; which being done the Athenians yeelded themselues. There are three scuerall times set downe by good Authors for the end of this warre. One was Lysanders victorie by sea against the Athenians at a towne in Hellespont called Agos Potamoi, that is, Gotes floud, where Lysander espying his oportunitie, when the Athenians leaving their ships had gone to the townes there about for prouision of victuals, sodainely set vppon them, and tooke to the number of a hundred and foure score, euerie one except eight or nine, which by flight escaped away. Hee rooke also 3000. men with their Captaines, besides a great number slaine, which thing being done & the spoyle taken, he returned with minstrelsie and great mirth; hau-

A CHRONOLOGIE OF THE as Platarch saith, atchieued a great matter with a litle labour, and in an houre space made an end of a long warre. From the beginning of the war to this ouerthrow, whereby the Athenians power was nowe so weakned, that they could not hold out any longer, and so an ende made of that warre as Plutarch writeth: where about 26. yeares, and therefore Amilius Probus respecting that time, as by his owne words manifestly appeareth, his account istrue.

Thucidides with the greatest part of writers for the end of that warre goe about a yeare further, to the peace concluded with the Athenians, and the pulling downe of their walles: so making the continuance 27. as before is prooued. So there is as much disagreement between these two times set for the Peloponnesian war, the one by Thucidides, the other by Emilius Probus: as there is difference betwixt these two waies, the one from London to Ware, the other from London to Hodsdon, and thence to Ware.

If meaning may be taken without cauelling at wordes, the like may bee fayd of Xenophon: not withstäding what soeuer Berealdus bringeth against y credit of his historie before spoken of, in regard of some coruptio, which in his pinion hath happened in the notes and numbers of Olympiads and yeares. Xenophon (faith hee) referreth the 93. Olympiad to that yeare wherin

Persian Monarchie. wherein Enarchippus was Ephorus at Sparta. After whom in the same historie the next is named Pantaeles, ordeyned Ephorus in § 22. yere of the Peloponnesian warre: which beeing so the yeare of Enarchippus, that is Pantacles, Pyteas, Archytas, Endicus: in whose yeare Lysander, the war being ended, and the walles of Athens throwen downe, returned home; by this meanes it must expire at the 25. yeres end. Contrarie whereunto Xenophon affirmeth in plaine wordes, that Lysander went home after 28. yeares and fixe months, an end being made of that war in the 29. yeare thereof: for which cause he also numbereth 29. Spartan Magistrats

vnder whom the warre continued.

Thus far Beroaldus, for answere whereunto I will first set downe the wordes of Xenophon as they lie: whereby it may appeare what Xenophons meaning was. In the first place speaking of Enarchippus his yeare, he vseth these wordes. κ) ο circumos έληγος δυτ 🚱 cir φ κ) Milos έπο Δαρείε τε Περσών βασιλέως δοπος αντες. παλιν σοροτεχώρησαν αυτω, 1889 δηπόντι รับธร อ ci φωκαία νεως της Αθωίας cireπρήθης πρης τρης έμπεσοντω. επείδο δ χειμών έληγε, Παντακλέες μέρι εφορείοντω, αρ. χον 🕒 Α' Αντιγγύκς, ξαρ 🕒 αρχομφίνου, Λοοίν κα είκοπν ετοίν τφ νολίμιο παρεληλυθότων, δι Αθωμαΐοι έπλευσαν δυ αργικόννησου παντή τω σε ατοπέδω, εκείθεν δ' όπι Χαλκηδύνα κή Βυζάντιον όρmiourns &c. And this yeare faith Xenophon expired, wherein the Medes also rebelling against Darius king of the Persians became his subiects againe. In the yeare following the temple

A CHRONOLOGIE OF THE of Minerua in Phocæa by the fall of a thunderbolt was set on fire. After winter was ended Pantacles being Ephorus, and Antigenes bearing rule at Athens. In the beginning of the spring, when 22. yeares of the warre were past, the Athenians sayled to Proconesus with all their Armie. Thence mooning to Chalcedon and Byzantium, &c. In their wordes are contained the acts of three divers yeres. One of the Medes rebellion against Darius, which was the 24. Another of Mineruas temple burning when Pantacles was Ephorus; beeing the yeare following, that is the 25. The third of the Athenians sayling to Proconnesus after 22. yeres past of the Peloponnesian war, which was the 23. and therefore before these wordes. In the beginning of the spring, &c. I have set a full point to distinguish them from the former, as pertayning to a divers yeare: for here Xenophon goeth backe againe to that which had happened two yeares before. A thing vsuall enough in writers, when they will make their historie with more consequence & coherence the betterhang together, to goebacke from one matter to another before omitted, and so to prosecute it on an end without interruption. I need not goe farre for examples in Xenophou himselfe, if it were a thing to be stood vpon.

This for Xenophons meaning after some diligent reading and perusing the place was my iudge-

iudgement, wherin afterward I was more confirmed by Diodorus Siculus and Codoman. For Codoman in the fourth booke of his Chronologie, very flatlie affirmeth that these wordes in Xenophon; In the beginning of the spring, &c. begin the 23. yeres of the Peloponnesian war: yea he is so farre from thinking with Beroaldus the yeare of Pantacles gouerning, though immediatly before mentioned to be all one with this: that he removueth it two yeares off, placing one whole yeare betwixt them as I doe: yet differing herein that he placeth Pantacles in the 21. yere, which was his error, as more plainly by God his affistance shall appeare hereafter. But the testimonie of Diodorus Siculus an auncient Historiographer, is much more notable, who in his thirteenth booke referreth these acts which heere in Xenophon begin after the 22. yeare of the warre, to the 23. of the same two yeares before the Magistracie of Pantacles, which by Diodorus is set downe in the 25. yere thereof, which without all question is most vndoubtedly true; and shewed by Xenophons table of the Spartan gouernours evidently and plainely, as every one whose fight is not dimme with a cauelling affection and wilfull wrangling may very clearely see it.

If any thing in the writing of Xenophons historie by corruptió of numbers be amisse, as sor my part, I thinke there is none at all, if hee bee

well

A CHRONOLOGIE OF THE well understood: yet for one thing amisse, another which is true must not bee forsaken. Let that which is right be so still, and not cast away for that which is wrong. Xenophons table is fure, and hath the confent of excellent Authors to approue it.

Thucidides from the Marathon war, which by the learned is fet in the fecond fommer of the 72. Olympiad, to the end of the Peloponnesian warre, maketh account of 87. yeares, that is to fay, 10. to Xerxes inuading Greece, and 50 thence to the Peloponnesian war, with 27.more to the end thereof, which from the fecond of 72. fill vp Xenophons number of 93. Olympiads. In the last whereof by Xenophon were gouernours of Athens; first, Encteme, then Antig nes, next Callias, the fourth and last Alexias.

Let vs here a little examine how Dionysius Halicarnassaus, in the seauenth booke of his Roman Antiquities agreeth to these, there hee writeth that Callias ruled at Athens, in the third yeare of that 93. Olympiad, which is so by Xenophon. Moreover that the next before Callias for the second yere of that Olympiad, was Antigenes, found true in the like manner by Xenophon, and lastlie from the second yere of the 72 Olympiad, wherein the Marathon battell was fought, to that yeare of Callias he gathereth 85. yeares: which with that yeare of Callias, & the other

Persian Monarchie, other following of Alexas, make vp exactly the just reckoning of Thucidides his 87.

Diederus Siculus for Xenophens meaning may take all doubt away, & end the controuersie, who agreeing with Xenophon in the number as well of Olympiads, as yeares of the Peloponnelian warre, referreth the 24. of that war to the first of the 93. Olympiad, as Xenophon doeth, and in all the other yeares thereof writeth accordingly: wherefore the opinion of Beroaldus concerning the corruption of Kenophons numbers, I hold as true as his interpretation of 22. yeares for the next after 22. beeing

past.

Now touching the second place of Xenophon, making the warre of longer continuance then Thucidides doeth: it no way hindereth the agreement of the Chronologie of those times, if his wordes be well waied in the second booke of his Greeke Historie: where after hee had declared in the last yeare of that warre, the glorious victorie of Lysander against the Athenians at Gotes floud, and the besiege of that City by sea and by land, whereby they were driven to yeeld and give vp their shippes to the Lacedemonians, and to throw downe their long wals in the hauen Pyreus; hee addeth that the next yeare after happened that Olympiad, wherein Crocinas the Thessalian won the race, and Endins in Sparta, Pythodorus in Athens were chiefe

A CHRONOLOGIE OF THE 114 chiefe officers: In which the fame of the Athenian common wealth was changed, and the go-Sieffiment of the Cittie committed to thirtie, -who by their exuell tyrranie in the space of eight months, killed more than before by warre had died in ten yeares! This being done faith Xeno-Thin, Lysander layled to Samus, and tooke it, and reflored the old inhabitants and drive out the new, & after returned home to Lacedemoma with a great bootie in the end of fummer, 28. yeares and fixe months of that warre being then expired: In which time were 29. Magi-Reaces called Ephori: The first of them being Enesias, vnder who the war began, & the last Ending in whose time Lysander sayled home. Here Xenophon fetcheth the beginning of that warre further than Thucidides, even from the beginning of the first Ephorus, and for the end most apparantly goeth likewise beyond him to Lylanders winning of Samus, & setting order in it in the yeare of the 29. Ephorus: yea furthervet hee stretcheth it, euen to Lysanders comming home; vnto which time reckoning from the beginning of Anesias wee finde 28. yeares and a halfe.

Againe Beroaldus obiecteth dissention of Authors touching the beginning of Dionysius his tyrranie; some referring it to the third of the 93. Olympiad, some to the sourth. A waightie reason sure for a little difference of one yeare in

Xene-

Nenophon from other in one thing to ouerthrow the credit of all ancient writers in an other by vniuerfall confent established & agreed
vpon, and yet this little difference may be a rather in shew then indeede; seeing it is a thing
well known and confessed, that divers writers begin their yeares diverslie: some halse a
yeare, some verie nerethree quarters before other; as Gerardus Mercator prooneth in his
Chronologie: but how soever it were graunted
that here in one yeare, there were flatte contradiction betweene them: yet it is a ridiculous
toy by one yeres difference to cut off a hundred

I but A. Gellius hath yet a contrarie opinion to both the former, laying the government of Dionysius on the 346 yere of Rome, which was the second of that Olympiad. In Gellius we reade not 346, but 347, so that if the 346, of Rome be the second of the 93. Olympiad, then the 347, is the third thereof, and therefore good agreement between the Storie writer of Halicarnassius and him. The Attick nights were belike too dark for Beroaldus his eyes, to see what the enditer layed vp in that place, whereunto I have given light before to perceive his minde.

It followeth in Beroaldus. It is reported of Euripides and Sophocles, that they both died in one yeare, that is the fourth of the 92. Olympiad: whereof may be gathered, the 30 tyrants fet

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116 A CHRONOLOGIE OF THE ouer Athens by Lysander, and the ende of the Peloponnesian warre to haue beene in the first of the 93. because the death of Sophocles is knowne to have happened about that time. By whome is this reported? It were to bee wished that he had beene named. Manie I am fure they cannot be, and I thinke no one ancient Author at all can be found, who plainely hath said it: so as it may appeare to haue proceeded of iudgement in him, and againe if any can bee founde, who of judgement set them both together so high: yet that might bee well enough without misplacing the thirtie tyrants, from the first of the 94. Olympiad, to the first of the 93. Let vs goe on to the rest.

talie in the time of the first Consuls. Gellius in the time of Tarquinius superbus, which might bee the yeare before. Dionysius saith that hee taught in Italie after the 50. Olympiad, which dissenteth neyther from that former saying of Solinus, nor the other of Gellius, because the times by them named, were both after the 50.0-lympiad. Diogenes Laertius writeth, that hee flourished in the 60. Olympiad. All this touching the time of Pythagoras wherein he lived & taught, may stand well enough without disagreement. Plinie putteth him backe from the time named by Solinus an hundred yeares and more. And Beroaldus bringeth him as ma-

Persian Monarchie. 117
ny or more forward even to the Peloponnesian
warre, by his opinion begun about the 94. Olympiad: which beeing so, needes must Cyrus
also bee pulled forwarde in some proportion
from the 55. Olympiad to the 80.

Betweene these two extreamities of opinion concerning the age of Pythagoras, the one of Plinie, the other of Beroaldus; in my judgement medium tenuêre beats, the merry meane is best as we see, especially beeing appropried by a sarre greater number of the learned.

But let vs examine his proofe that Pythago. ras was so late. His first reason is brought from the authoritie of Eusebius, who in his tenth book De praparatione Euangelica, writeth that Xenophons and Pythagoras were in the same times with Anaxagoras, who came within the compasse of the Peloponnesian war. If an old man may liue at the same time with a young man, this is no good proofe to bring Pythagoras to the Peloponnesian warre, because Ensebius sayde that Anaxagoras, in whose time Pythagoras liued was in it. Let Ensebius bee his owne interpreter in his Chronicles, where hee putteth the matter out of doubt, setting the death of Pythagoras threescore and source yeres attheleast before the beginning of the Peloponnosian war, & yet withall, making Anaxagorus who saw that war to flourish in his dayes. Another reason of his much like to the former

is this. Pythagoran with divers of his acquaintance beeing in the house of Milo: certaine enemies in desire of revenge vppon some conceived griefe, burned it over their heads, where Lysis & Archytas, two of Pythagoras his schollers at that time escaped. This Lysis after became teacher of Epaminondas the valiant Theban Captaine, who sighting at Mantine in the second yeare of the 104. Olympiad above 40.

yeres after the Peloponnesian war was slaine.

And what of all this? I know his conclusion, that this being so late an age wherein Epaminonidas died, whose master was Lysis one of Pythagoras his schollers: It must needes be that Pythagoras himselfe reached to the time of the Peloponnesian warre somewhat nere to Epaminonidas, and when was that warre? the end of it, if we may believe Beroaldus, was about the 100. Olympiad, and by that meanes Pythagoras must bee brought to the 94. at the least wherein it began, not much about 40. yeares before the raigne of king Phillip of Macedonia, the Father of Alexander the great.

If I should stand to number all the absurdities which would sollow of this position (according to that which Aristotle saith, that one absurde thing graunted, many other sollow vpponit) it were a tedious thing to write or read; except peraduenture that beeing so ridiculous in themselves, the mooning of laughter might

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some way ease the readers toyle.

But leaving this I will declare that the distance of time made by auncient writers, betweene Pythagoras his teaching, and Epaminondas his learning of Lysis; can no way hinder, but that Pythagoras may stand well enough still in that place, where they have set him. His death by Eusebius is put in the last yere of the 70. Olympiad. At which time Lysis his scholler might bee 16. yeares of age, and live fourescore and eight yeares after, till hee was 104. yeares old in the beginning of the 93. Olympiad. When Epaminondas might be of the age of fixteene yeares, instructed before of Lyfis in his old age. What one thing is there heere incredible, or not viuall in those times? Gargias Leonginus much about the same times with Lysis, sined a hundred and nine yeares, which before hath beene shewed with divers other like examples, and Amilius Probus in the life of Epaminondas testifieth of him, that beeing a yong man, hee was instructed in Philosophie by Lysis in the time of his grave and severe old age. Philosophia praceptorem habuit Lysim Tarentinum, Pythagoreum: cui quidem sic fuit deditus, ot adolescens tristem & senerum senem omnibus equalibus (nis in familiaritate anteposuerit, saith Amilius. Thus Beroaldus his Tharpe assault against the Chronologicals force of the Grecians account, hath not so prevailed

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102 A CHRONOLOGIE OF THE to batter it, but that it can desend it selfe a-

gainst the encinie.

Let vs now fee with what successe hee hath oppugned the Latine Storie, against this hee fighteth with two weapons, one taken from the Roman Decemulis, the other borrowed of the Frenchmen at their facking of Rome, in the 302 yeare of Rome, wherein L. Menenius, & P. Sestius were Consuls, towardes the ende of their Confullhip, certaine Commissioners called Decemuiri, were chosen by the people to the government of the Citie and the making of Lawes, against the next yere now approching, beeing the 203.0f the Citic. Hereof is that difference and diffention of some Authors betweene themselves alleadged by Beroaldus: some referring the Decemuirs to the 302. yeare of Rome, respecting the time wherein they were elected, as Solmus and Linie, some to the 303. because that was the yeare wherein they first executed that new authoritie, beeing appointed and chosen vnto it in the end of the former yeare. As Dionysius Halicarnassaus in his eleventh booke declareth. Besides Varro & Onuphrius. As for A. Gellins and some other, naming the 300. yeare of Rome for the Decemuirs, the cause thereof is manifest; that some make the time of the kings of Romenot 244. but onely 241. yeres, and those began from the second of the seauenth Olympiad, not the first, that

PERSIAN MONARCHIE. that is from the end of the building of Rome, when Romulus tooke vpon him to be king. By their opinion there are two yeres fewer than other account of; so that their 300. is the 302. of other, whereof I haue spoken before, by reason of somelike examples in Gellius, who followed that reckoning: so there is no difference betweene these indeed, but onely in shew and diuers respects. These ten Commissioners held that authority by the space of two whole yeres. In the latter whereof being the 304. of the Citie, Virginia a beautifull maide of Rome was Slaine by her own Father, with a butchers knife taken from his stall in the open streete, rather then that shee should satisfie the filthie lust of Appins Claudins one of the ten, who by great violence and open wrong went about it. Cicere in his second booke de finibus, writeththat this happened in the threescore yeare after the beginning of the first Consuls, which was not the 301. of Rome as Beroaldus faith, making diffention betweene Authors where there is none at all, but the 304. for adding threescore to the 244. wherein the last king was expelled, the fumme is 304.

But what shall we say then to Dienysius Halicarnassaus, who is contrarie to himselse in his second book, affirming those ten Comissioners to have beene in the 300. years of Rome? Even this, that it is an increase of Beroaldus his vir-

truths:

11 CHRUNGLOGIE OF THE truths: for there speaking of the Lawes which

Romulus the first king ordained, and namely of that whereby it was made lawfull for a father to sell his owne child: that this Law saith hee, was not made by the Decemuirs, whothree hundred yeres after were appointed to that businesse, it is gathered by this ordinance of 2V #ma . Patri posthac nullum sus esto vendendi filium; let it not be lawfull hereafter for the father to sell his sonne. It is manifest in this place that the 300. years is accounted, not from the building of the Citie: but from the time wherein Romulus established the common wealth with lawes, which was after the foundation of the Citic layed. Otherwise this historiographer most vndoubtedly, perfectly, and exactly declareth the yere of their authoritie to be the 203 of the Citie.

Thus there is no cause at all for Beroaldus fo earnestly, & with such heat, to complaine of great ignorance, and disagreement in these Authors one from an other, beeing in truth at great concord betweene themselves, and dissenting only in shew, and yet all the diffention which he nameth, if it were so indeede, consisteth within the space of three or source yeares betwixt, 300. and 303.

But that all these are wide from the true time of the Decemuirs, in his opinion about threescore yeares: hee can produe both by prophane

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PERSIAN MONARCHIE

storie, and holy scripture.

If Berouldus can doe this, I will say hee is a cunning ingler, let vsseehow. Hermodorus the Ephelian, the interpreter of the Decemuirs lawes, was acquainted with Herachtus, and flourished in his dayes, and Heraclism citing the writings of Pyihagoras, must needes be after Pythagoras. Againe Pythagoras reached to the times of the Peloponnesian warre, as may be produed by this, that Lysis one of his familiar friendes, instructed Epaminondas in Philosophie, who died long after that warre. Heereof we may conclude that Heraclium, and Hermodorus his friende with him flourished in the time of the Peloponnesian warre, and that the Decemuirs lawes are there to bee placed,

The fingering of this feate is too grosse to deceiue any mans cyefight, who is but carefull to marke somewhat nerelie. First this is an vaprouing proofe, that Heraclitus was later than Pythagoras, because hee alleadgeth some sentenceout of his workes, for it is an vsuall thing for those which are of one standing, as wee say, and equall in time, to read the bookes one of another. Cicero lived in the same age with Varre, yet notwithstanding he had recourse to his writings, and alleadged vppon occasion the contents thereof.

The other argument touching Pythagoras his reaching to the Peloponnesian warre, by

Lysis

A CHRONOLOGIE OF THE Lysis and Epaminondas, being the mayne reason of all, is as vayne as that; which a little be-

fore I have made playne.

Lastlie though it were graunted, that Heraclieus and Hermodorus were in the time of the Peloponnesian warre: yet for all that the Decemuirs lawes might be before that time interpreted by the same Hermodorus; as well as Master Bezahis first interpretation of the new Testament, was many yeares before the late taking of Calis by the Spanyards; and yet the famelight of God his Church at those dayes Rill shining therein. This is such a sorie Sorites, as maketh me meruaile what conceite came in Berealdus his head to bring it. As likewise that colde coniecture out of Line which followeth concerning the twelue tables of the Decemuirs lawes, to be in the 370. yeare of Rome, is as farre and further from Liuses minde, in playne wordes otherwhere declared, as threescore is from three.

The second weapon wherewith Beroaldus fighteth against the Latine historie, is some doubt concerning the time of the French mens taking Rome, in § 365. yeare from the building of that citie, and the first of the 98. Olympiad. For Plutarch in the life of Camillus, having declared the receased opinion concerning the time thereof, that it happened a few more then 360. yeares after Rome was builded, addeth

PERSIAN MONARCHIE. this doubting speech: If it seeme credible, that an exact account of these times had been so long preserved; seeing that even the consusion of that time, hath brought some doubt and controuerfie to other later.

Plutarch least hee should seeme without cause to have made that doubt, bringeth this reason: that the same and rumor of that warre wherein Rome by the French was taken, presentlie was spread abroad in Greece, and came to the eares of Heraclides Pontions, and Ari-Storle: whereby may bee gathered that it happened in the time of king Phillip of Macedonia, in whose dayes those authors lived saith Beroaldus. The raigne of this king began about the 105. Olympiad, seuen and twentie yeares after the common receaued time of that taking of Rome set by other, and endured full source and twentie yeares.

For answer to this doubt, I am to let the reader vnderstand, that the French men discontented, and vnquiet in minde for their ill successe at their taking of Rome, being driven out againe, and all their pray taken from them by Marcus Furius Camillus, came diuers times after into Italie, and namely in the 406. yeare of Rome, being the fourteenth of Philip the Macedonian King; when Aristotle was 2bout foure and thirtie yeares olde. In this yeare Lucius Furius Camillus being Consull, and

126 A CHRONOLOGIE OF THE he alone Confull after his fellowes death: the French inuaded Italie with a mightie power. Amongst them one at that time for stature of bodie passing other, chalenging any one of the Romane hoste whosoeuer durst fight with him, was with the Confuls leave fet vpon by M.Valerius, a valiant Captaine. In this combate a rauen came suddainely to the Romane champion, and fat you his Helmet, and flew you the French man, against his face with bill and talents fighting, till at the length being greatly amazed thereat, he was flaine by Valerius. Who thereof tookename to bee called Corumus, in memorie of the rauens fighting for him; which was interpreted to have come from God. The French men after the death of their champion so miraculouslie slaine, were discomfitted and fled, and durst not of a long time after come against the Romans. And this was the battaile by all likeliehoode, which Aristotle and Heraclides Ponticus spake of. For it is confessed by Plutarch himselfe, that the conquerer of the French at that time was called Lucius in Ari-Storle; which agreeth to this time wherein Lucius Camillus was Confullalone, and conquerer: not to the taking of Rome, when Marcus Camillus, father to this man had given them the ouerthrow.

As for the taking of Rome then mentioned by Heraclides and Aristotle, which was by a rumor

Persian Monarchie. 127 rumor and vncertaine reporte noysed abroad: the cause thereof might bee, that they were the same people then vanquished, who before had taken it. So it is true in regarde of the men.

One argument more is yet behinde, reserued as may seeme to the last place, as of all the rest most forcible to disturbe the set boundes of the Peloponnesian warre, and thereby those of the Persian Empire. The force of this argument in the conceite of Berealdus is so strong and pythie, as that it cannot possibly suffer the ancient accounte of those times to stand. Let vs (saith Beroaldus) first set downe, that which is reported by Polybius a graue author in his first booke: that the Lacedemonians having gotten the soueraigne Empire of Greece, by their victorie against the Athenians, in the ende of the Peloponnesian warre, scarse held it by the space of twelue yeares after. In the next place this wee are to knowe, that the same Lacedemonians were spoyled of that their Empire by the Thebans, in the famous battaile fought betweene them at Leanctra, in the second yeare of the 102. Olympiad: whereof this for a certaintie followeth; that the Peloponnesian warre ended about the time of the 100. Olympiad. For it is manifest by Xenophon, that the ende of it was in an Olympicke yeare.

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This is the reason of all other so sure, vindoubted, and strong, in the opinion of Beroaldus: but in very deede as friuolous, ridiculous, and childish, as euer any was framed. To make good my faying, let the author himselfe speake with his owne words: which be these, not farre from the beginning of his first booke. Azzadzino'vior monhis aubiobuthouves yesus top The all Entury hyphoreias The Lacedemonians (fayth Polybius) (friuing many yeares for the soueraignetic of Greece, after they had once gotten it, kept it scarselie twelue yeares entire without trouble and losse. Indeede if Polybius had sayde, that the Lacedemonians had quite and cleane lost their whole dominion, within twelue yeares after they had obtained it, as Beroaldus maketh him fay, the reason which heevseth had been good, to bring the ende of the Peloponnelian warre within three yeares of his reckoning: (so much hee is wide after his wonted manner) for they were wholie spoyled of that cheeftie, by Epaminondas, generall of the Theban armie, in the fecond of the 102. Olympiad. From which the twelfth yeare backward, is the third before the 100. Olympiad, and the second of the 99.

But there is as much difference betwixt the authors word adversor, and the interpretation of Beroaldus: as betweene breaking a mans head and killing him out right. It is true, and that which

PERSIAN MONARCHIE. which Polybius ment, that the Lacedemonians, about twelue yeares after Lysanders victorie against the Athenians at Ægos Potamoi, whereby they became Lordes of Greece, lost much of their dominion by the valour of Conon an Athenian Captaine, who ouercame the Lacedemonians in a battel by sea, & toke sistie of theirshippes, and 500 of their men, whereby diuers Cities fell from the Lacedemonians vnto him as Diodorus Siculus declareth in his fourteenth booke, yet for all this they stood still, & recouered much again afterward, til at ý length they were vtterly dispossessed of all by the Thebans, who gaue them a deadly blow. Heereby it appeareth that it was no part of Polybius his meaning, to make only twelue yeares from the end of the Peloponnesian war, to the Lacedemonians ytter ouerthrow: but to that conquest of Conon ouer them by sea fight before spoken of.

And if this beenot enough to make that appeare sufficiently, Polybous himselfe yet once againe shall make it manifest, and all gainesayers as dumbe as a fish, which would gather by his testimonie, that the fielde at Leuctra was fought within 12. yeares after the Peloponnesian warre: for within one lease after the former sentence, he declareth that the battaile at Leuctra was not twelue, but 3 4. yeares after that other at Ægos Potamoi, whereby they won the foue-

foueraigntie of Greece that isto say, 18. to the Frenchmens taking of Rome, and sixteene more afterwarde to the fight at Leuctra, and that not obscurely or in a riddle: but very flatly in plaine words, though not understood by the Bishop of Sipontu, who for these words of Polybius, us that is after the battaile by sea at Egos Potamoi, translated Post Xerxem a Cymone superatum. After Xerxes was ouercome by Cymon, which was long before the time spoken of by Polybius, and no part of his meaning at all.

By this one place may bee seene what intolerable shifting hath beene vsed of Beroaldus to make his matter good, affirming Authors to say that which they neuer meaned, yea which they are as flat and plaine in manifest words against, as may be. But every vaine color, & deceiveable shew is good enough for such as are disposed to wrangle out new devises by cauel-

ling Sophistrie.

As for that which followethout of Xenephon to produce that affertion of Beroaldus, it
hath neyther head nor foote, and is vnworthie
of an answere, and therefore I purpose not to
trouble the reader with my consuting such paltrie stuffe, except peraduenture some will professe to frame it into an argument of some shew
or color at the least, then will I also professe my
skill to answere it, and to turne all against him

Persian Monar Chie. 131 for the truth; as knowing Xenophon to have nothing for his conceited opinion, but much against it.

Hitherto I haue particularly answered all the Sophisticall elenchs, and reasonlesse reasons, & vnproouing proofes of Beroaldus out of prophane Histories, one by one, wherewith to the trouble of God his Church, and the darkening of his worde, hee hath stuffed so many papers, without leaving any one to my knowledge vnanswered, except the last out of Xenophon for the cause before declared. Touching his scripture proofe so often vrged against the auncient Chronologers of the Persian times, it shall by God his assistance appeare hereafter how vain it is. And thus much touching the first part concerning the chronologie of the Persian Monarchie.

Now followeth the second, contayning 328. yeares and a halfe, not much under or ouer from the death of the last king of Persia, to our Sauiour Iesus Christ, the proofe hereof is good: for that Christour blessed Redeemer was borne in the third yeare of the 194. Olympiad, Eusebius, to omit the testimonies of other Fathers, declareth in his Chronicles, at this yeare and Olympiad writing thus. Iesus Christ the sonne of God was borne in Bethleem of Iuda, in which yeare the saluation of Christians began: which therefore is also counted the first yeare of the

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Chri-

A CHRONOLOGIE OF THE 122 Christians saluation. Darsus the last king of the Persians was slaine, neere the beginning of the third yeare of the 112. Olympiad. The distance is the number before declared. The same is prooued by the Chronologicall Historie of the yeares of Rome; the building whereof by Solinus, Diony sius, Eratost henes, and other learned Authors, is set in the first yeare of the seauenth Olympiad, the trueth whereof is testified by olde marble monuments digged out of the ground, and as Solinus writeth, was confirmed euen by the publike acts & registers of Rome: wherein the 207. Olympiad was recorded to be in the 801. yeare of Rome, when Pompeius Gallus, and Q. Veranius were Cousuls: this Beroaldus himselfe acknowledgeth, and bringeth reason for it. By this account then the third of the 194. Olympiad, wherein the birth of Christ isput, should be the 751 of Rome, let vs now examaine whether this be so or no.

The yeare after Casars death, wherein Hersims and Pansa were Consuls, & Augustus began his raigne, as Eusebius in his Chronicles, & Ioseph Scaliger in his fift book De emendatione temporum declare, was the 710.0f Rome, so witnessed, not onely by Solimus in his Polyhistor, but even the very ancient Marble monuments also, wherein was engraven his record, at the 710 yeare of the Citie. In Pansa occisionum factus est C. Iulius. C.F. C.N. Casar. Qui postea

Persian Monarchie. posteàimperator Casar Augustus appellatus est. That is, in the place of Pansa being slaine, Caim Iulius Casar, the sonne of Caim, the grandchild of Caius, was made Consull, who after was called the Emperour Casar Augustus. In the 42. yeare of Augustus his raigne, the first. thereof beeing that 710.0f Rome, was our Sauiour borne. This wee are taught by Eusebius, not onely in his Chronicles, but also very plainly in the second chapter of the first booke of his Écclesiasticall historie. It is verified also by Epiphanius, and Onuphrius, setting the time of 51. Hæresi. Christ his birth, in the thirteenth Consulship of Augustus with M. Plantius Silanus, which was just the 42, yeare from the beginning of that, wherein Hersius and Pansa were Consuls, and Augustus began his raigne; as the Roman histories with great agreement declare, adding then these 42.0f Augustus, to 709.more past before to the building of Rome: wee haue that which by examination we fought, that is, the birth of Christ in the 751. yeare of Rome, agreeably to the Olympicke reckoning, from which 423. before Darius his death, being deducted, there remaines 328. yeres from the Persian Monarchie to Iesus Christ, with some fiue or fixe months more, betwixt the sommer seafon wherein Darius died, and the time of winter wherein Christ was borne.

Another proofe we have from learned wri-I 3 ters

A CHRONOLOGIE OF THE 134 ters in Clemens Alexandrinus, 1. Strom. accounting 294. yeares from the death of Alexander, to the victorie of Augustus Casar against Antonius; when he slew himselse, and Augustus nowe the fourth time was Confull: which wordes by them are there added for distinctions sake, to make it knowne what victorie they spake of: For when as now along time Augustus and Antonius had together gouerned the Roman Empire: at the length falling at variance, they made open warre one against another, and fought betweene them by sea, that famous battail at Actium a promontorie of E. pirus nere Greece, the second day of September from fine of the clocke in the morning to seauen at night; wherein Antonius with his glorious wife Cleopatra Queene of Ægypt, was discomfited and fled. This was done in the 722 yeare of Rome, and the second of the 187.0lympiad, and the time of Augustus Casars third Consulship with Valerius Messala Coruinus. The next yeare after, Casar nowe the fourth time beeing Confull with M. Licinius Crassus, went against Antonius and Cleopatra into Ægypt: where with happy successe he won from him a Citie of Egypt nere Lybia, called Parætonium, and againe a little after, ouercame him at Pharus, and once againe euen in that fight, wherein hee put great confidence of his goodly horses he was put to a shamefull foyle.

PERSIAN MONARCHIE. 135. His onely refuge now left, whereby hee hoped to stand, was his nauie, which when Antonius the first day of August betimes in the morning was now preparing to battell, all sclaway from him to Casar: whereat Antonius conceauing deadly griese, hasted to his Pallace, and a little after seeing Casar comming statagainst him, & the citie troubled, slew himselfe. Cleopatra alfo not obtaining so much sauour of Augustus, as she eyther looked for, or desired; opened her left arme to the byting of a poysonfull Serpent, and so ended her life.

Augustus (his enemies now being slain) got Alexandria and the rest of Egypt with no great adoe, and thenceforth had the whole gouernment of all the Roman Soueraigntie, before the end of the same month, which thereof was named Augustus, beeing before that time called Sextilus of the number, beeing the fixt from March: Augustus (asar, (faith Xiphilinus) called the moneth Sextilus by the newe name of Augustus, because hee was first made Confull, & got many victories therein: But in Macrobius more plainely, and especially amongst other causes of that moneth so to be termed in the honor of Augustus, this is one set downe, that therein Egypt was first subdued to the Romans. These be the victories then, which those ancient Chronologists in Clemens Alexandrimus, make the end of 294. yeres, from the death

His

A CHRONOLOGIE OF THE of Alexander, respecting their beginning with the moneth of August, and somewhat before: For Alexander died towardes the end of Iulie, in the verie entrie of the 114.Olympiad: So that to and fro the same season of the yeare, the distance being reckoned, was just so much, that is to say 294. yeares, which is likewise verified by an eye witnesse of those times, whereof hee writeth, and fleurishing in them, that is, Dionysius Halicarnassaus, who in the Preface to his Roman antiquities, telleth not by hearefay, but of knowledge, that he came into Italy when Augustus Casar had made an ende of civill watres, about the middest of the 187. Olympiad. The time which he meaneth, was that before declared of Angustus Casars conquest ouer Antonius in Egypt, in the moneth of August, not farre from the beginning of the third yere of that Olimpiad which he nameth: being indeed (as hee faith) neere the middell of that foure yeares Olympick space, vnto which accounting from the first yere of the 114. wherein Alexander died, we finde that number of the former Authors in Clemens euen 294. yeres.

The truth hereof is yet further confirmed by Ptolomie, for exact account of times exceeding skilfull, who in the third book of his Almagest, maketh the distance between the death of Alexander and the Monarchie of Augustus 294.

Egyp-

PERSIAN MONARCHIE. 127 Egyptian yeares. The account whereof began with the beginning of their first moneth called Toth, as Censorinus declareth in his booke de die natali, and loseph Scaliger in diuers places, which at that time fell about the twelfth day of our Nouember, So long after the sommer season wherein Alexander died, the Egyptians began their account of yeares after his death. These 294. Egyptian yeres from the twelfth of Nouember, expire not in the twelfth of Nouember againe, but in the 29. day of August before, and reach just as farre as the same number of Roman yeares doth, being begun from the 29.day of August before going. The cause whereof is this, that the Egyptian yeare is shorter then the Roman by fix houres, or one fourth part of a day, which in so many yeres breedeth the losse and difference of threescore and thirtie dayes and a halfe.

So there is no disagreement betweene the old writers in Clemens reckoning after the Roman manner, and Dionysius following the Greeke account, and Ptolomie numbring by the viuall custome of the Egyptians: except this, that Ptolomie respected the veric end of that war, in the taking of Alexandria & Egypt in the ende of that month after Antonius was slaine, the other goe somewhat hierto the beginning of it, wherein Antonius by the falling away of his nauie was quite vndone, and not

able

able to stand out any longer. Vnto these 294. yeares between the Monarchies of Alexander and Augustus, sixe more being added, which had passed before Alexanders death, to the end of Darius, the number is made 300. yeares.

For the truths fake I may not here omit one error of Ioseph Scaliger, notwithstanding the reuerence and loue which I beare him, in regarde of his fruitefull paynes employed to the benefite of learning, and aduauncement of knowledge, whereby he hath well descrued of God his Church; in his fist booke de emendatione temporu, speaking of that victorie of Augustus Casar at Actium, which as (he saith) hapned in the third Consulship of Augustus Casar, with Valerius Messala Corninus, hee affirmeth that Ptolomie counteth vnto it from Nabonasars coronation 718. yeares fullie compleat, which commeth short of my reckoning by a yeare: Ptolomie indeede counteth from Nabonasars coronation to the death of Alexander 424. yeares, and thence to Augustus his Monarchie 294, which in all make 718. yet not naming the conquest at Actium for the ende of those yeares; for that was obtayned in September, as Dio testifieth, beyond the compasse of Ptolomies precise reckoning, by source or fine dayes in regarde of the moneth. But to let that passe, it is plaine euen by his owne testimonie a little

PERSIAN MONARCHIE. 139 little before in the same booke, in the chapter where he treateth of the first Thoth of the yeares of Alexanders death, that hee was deceaued here in his reckoning. His words there be these, Alexander decessit anno 424. diebus astinis. Thoth vero sequens est initium annorud morte eius Nouemb. 12. feria prima, anno periodi Iulians 4389. anno primo Olymp. 114. that is, Alexander departed in the 424. yeare, meaning of Nahonasar, in the sommer time. But the Thoth following, is the beginning of the yeares from his death, in the twelft of Nouember, the first daye of the weeke, in the 4389. yeare of the Iulian period, in the first yeare of the 114. Olympiad. Let any now make the reckoning of 294. Egyptian yeares, from the twelft of Nouember, in the first yeare of the 114. Olympiad, and hee shall stay and make his rest toward the ende of August, in the third yeare of the 187. Olympiad: which was the yeare of Augustus Cafars fourth Consulship, wherein he got the sole Empire of Rome into his hands, by the death of Antonius, as before is shewed, and not of his third Consulship wherein hee got the victorie against Antonius at Actium, as Scaliger would have it. Ptolomie therefore counteth from Alexanders death, not to the victorie at Actium, as Scaliger faith, but to Augustus his Monarchie, or to vse Ptolomies owne word, Barneias, that is, his kingdome; which

A CHRONOLOGIE OF THE 140 which he had not entire till such time as Anto-

nius was dispossessed of all.

Likewise whereas Scaliger saith, that the Egyptian nauie was ouercome at Actium by Augustus, in the time of his third Consulship with Coruinus, and that in the fixteenth Iulian yeare: it cannot possiblie be so, because the sixteenth Iulian yeare began together with the fourth Consulthip of Augustus. The first Iulian yeare was the very next before Casars death, beginning at Ianuarie, in the 708. of Rome, and the third yeare of the 183. Olympiad, as Censorinus teacheth. Foure Olympiads, that is, fixteeneyeares thence continued, bring vs to the third of the 187. Olympiad: wherein Augustus was Confull the fourth time, and his fellow Confull with him was Licinius Crasus, so as no part of it could fall to that battaile at Actium, except we wil make it twice fought, once in the third Consulship of Augustus, and againe in his fourth the yeare after.

The grounde of this error of Scaliger, was misunderstanding of Censurinus, as may be euidentlie seene in his third booke, in the chapter of the Egyptian Actiac yeare, where his words are these: Censorinus ait annum Augustorum. Astiacum 267. esse 1014. Iphiti & 986. Nabonosari : that is, Censorinus saith, that the 267 Actiac yeare of the Augusts, was the 1014, of Iphitus, and the 986. of Nabonasar. Censorinus neither

Persian Monarchie. neither saide it nor thought it: hee maketh no mention of any Actiac yeare at all, but onely affirmeth that the 986. of Nabonasar was the 265, of the yeares called Augusts: the beginning whereof was taken from Augustus his seuenth, and Vipsanius histhird Consulship accounted of the Egyptians the 267. Quia bienvio ante in potestatem ditionemque populi Romani venerunt, because they became subject to the power & dominion of the people of Rome two yeares before (saith Censorinus) speaking not of the victorie at Actium, but of the subduing of Egypt: which after the death of Antonius, was conquered to the Romane Empire, and made a province a yeare after that overthrow of Antonius at Actium.

Therefore I see no cause why my former reckoning ought not to bee receaued as vndoubtedlytrue(whatsoeuerScaliger may seeme to haue to the contrarie or any other:) that is to saye, that from the death of Alexander to the Monarchie of Augustus, in the yeare of his fourth Consulship, were 294. yeares: and from the slaughter of the last king of Persia, in the third yeare of the 112. Olympiad, which made Alexander an vindoubted Monarch, to the third of the 187, wherein the death of Antonius did the like to Augustus, were 300, yeares.

Now that Iesus Christ was borne in the 28. yeare of the Monarchie of Augustus, wherein

after

after Antonius his death, he ruled alone without the part taking or fellowship of any other with him therein, wee haue the testimonie of Clemens Alexandrinus. 1. Stromat. Eusebius in the first booke of his Ecclesiasticall Historie, in plame words confirming it., In the 42. yeare saith he, of the raigne of Augustus, and the 28. after the subdewing of Egypt, and the death of Antonius and Cleopatra, in whom the raigne of the Egyptian kings, called Ptolomies was extinct; our Lorde and Sauiour Iesus Christ was borne in Bethleem of Iuda, Cyreneus being gouernour of Syria, and so forth.

The 42, yeare of Augustus his parted raigne was all one with the 28.0f hislone raigne. That began in the 710. of Rome: these 14. yeres after in the 724 of Rome; being the fifteenth of Augustus from his first beginning. For though the civill warres were ended by the death of Antonius, and the subdewing of Egypt, in the fourteenth yeare of Augustus, in the moneth of August: yet the yeares of his Monarchie after the manner of the Romans, began to bee reckoned from Ianuarie following, in the beginning of the next yeare, being his fifteenth. Augous & Papaion Carillis Asytenaisencer ETG THE βατιλείας ἐπέχων Αιγυπε κρατεί, κή της λοιπής δικουμβρής. Augustus the king of the Romanes attayning the fifteenth yeare of his raigne, got Egypt and the rest of the world, saith Ensebins in his eyght booke,

Persian Monarchie. 143 booke, de demonstratione Euangely. And in his Chronicles likewise hee beginneth the Monarchie of Augustus from the same his fifteenth yeare. For sourceene yeares then past, being added to 28. following, the number is 42.

The same beginning of Augustus his Monarchie from that yeere, is confirmed by Paulus Orosius in the sixt booke of his Historie against the Gentiles. Where having declared in the nineteenth chapter of that booke, that Antonius and Cleopatra now forfaken of their namie, which in the beginning of August, had turned to Casar, for griefe slew themselues: And that Casar after passed from thence into Syria by land, and then into Asia, and at length by Greece into Italie: in the next chapter immediatly he addeth that Augustus Casar in the yeare following, wherein himselfe now the fift time and L. Apuleius were Consuls, the fixt daye of Ianuarie, entred into Rome with three triumphes. Atque ex eo die summa rerum ac potestatem penes vnum capit esse & mansit, qued Greci Monarchiam vocant. And from that daye saith Orosius, the soueraigntie and cheefe power called of the Grecians, a Monarchie begun to be in one mans hand, and so remained.

Ioseph Scaliger I can but maruaile at, in his sixt book de emendatione temporum, affirming that

144 A CHRONOLOGIE OF THE that Christ our Lorde was borne in the seuen' and twentie yeare after the victorie at Actium, which is short of the time by mee set for his birth in the 42. of Augustus, by two yeares and more. For the yeare of Christs birth was the 30. at the least after the Actiac victorie 29. full yeares beeing past and almost soure moneths.

Now touching the moneth and daye of our Sauiours birth: I see no cause why we ought to referre that constant opinion of ancient Fathers, that it was the 25. of December, receaued of Anoustine, Orofius, Chrysostom, and other, from them continued nowe by many ages to this daye, except direct proofe can be brought to the contrarie. Which Beroaldus after his wonted manner goeth about, in the second chapter of his fourth booke of Chronicles affirming in plaine words, that our Lorde Iesus Christ was borne in the middest of the moneth September, when the daye and night is of one length.

His reason to proue that assertion of his, is in this manner. Christ preached three yeares and a halfe before his death, this is prooued by the words of Daniel in his ninth chapter. Hee shal confirme y couenant to many one weeke, and halfe that weeke shall abolish facrifice and offering: which saith Beroaldus, is to be vnderstoode of Christ, preaching three yeares and a halfe

Persian Monarchie. halfe from his baptizing to his death. Now that his baptisme begun together with the 30. yeere of his age, is testified by Luke in his third chapter the 23. verse where Christ is sayd to have entred the 30. yeere of his age when he was baptized. The end of the last halfe yeere wherein Christ dyed, being the 14. day of the lewes Nisan and of our March: Leave as well the begining thereof, as consequently the birth

of Christ, to the 14. of September.

In deede if those his interpretations of Daniel and Luke in these places, were both of them certaine and cleare, as he sayeth they are, his proof were good: but if either of them faile, his reason is not worth a strawe. And so farre they are from being both certaine, that neither of them both is sure: Scaliger makethit an vndoubted thing, that they are otherwise to bee vnderstood, referring the wordes of Daniell to the beseging and warre against Ierusalem by the Romanes, and making the time of Christes preaching, not three yeeres and a halfe but full foure. Beda and Ignatius made it onely three yeeres after his baptisme. And Apollinaris with divers other eyther on or two at the most. And as for the wordes of Luke, a precise & exact beginning of the thirtie yeere of Christes age can not be gathered of them. Seeing hee vseth the word word importing a doubtfull and imperfect number, whereynto somewhat, more or lesse,

may

may be added or taken away, and signifying that Christ begunne to be about thirtie yeeres of age at the time of his baptisine: As in our English bible it is well translated, and so vnder-stood by Epiphanius, and Iustinus Martir, and Augustine, with some other of the ancient sathers.

Wherfore this his best reason is too weake to pull backe the receased time of Christes birth, from the 25. day of December, to the 14. of September.

An other argument of his is taken from the custome of the Greeke and the Egyptian churches, beginning their yeare from September. Whence also the indictions have their begining. This (faith Beroaldus) they did because they knew that Christ was borne in the middest of September. And how proueth hethat? Beroaldus for footh fayth so. The mans bare yea was enough belike to perswade the simple and vnskilfull. Other reason he bringeth none at all, either from authoritie or otherwise. Neither in deed do I see how he could possibly bring any. For it is a thing held without controuerfie, that the cause of the yeres beginning in the midst of September, was the memorie not of Christes birth, but of the glorious conquest of Alexander against Darius at Gaugamela, retained long after even in the Greeke church. Which Scaliger out of Epiphanius declareth in his second

PERSIAN MONARCHIE. 147 cond booke, De emendatione temporum; the chapter of Calippus his period beginning in Autumne; and also in his fift booke, the chapter of the councell of Nice which by Socrates was set downe to have bene in the 636. yeere of Alexander.

But what shall we need goe further then to Beroaldus himselfe for confirmation hereof, who euen in the verie next Chapter before going, had prooued by the Greeke Canons, & the first Tome of councels printed at Paris, that the Greeke church counted their yeres from Alexander. If the Greeke church counted fro Alexander, and that accompt of Alexanders yeeres begun in the Equinoctiu of Autumne, as Scaliger teacheth, about mid September; now can the cause and custome of this reckoning bereferred to Christs nativitie? as for the Egyptians, the first month of their yeere called Thoth, beforethey were subdewed by Augustus, went through all the monthes and seasons of the yere sometimes in Februarie, after in Ianuarie, and so in order to Februarie againe. But after Antonius and Cleopatra were overthrowen, and Egipt made one of the Roman provinces, won by Augustus Casar in the month of August; the first of their Thoth was not the 14. of September, nor any part of it, but the 29. of August; and that in memorie not of Christ his birth being yet vnborne, but of Augustus his victory

148 A CHRONOLOGIE OF THE victory therein against the Egyptians. Whereof also as before hath beene shewed the moneth Sextilis, tooke a new name to bee called August.

Now follow the indictions, which begunne about the 24. of September, and therefore by Beroaldus made likewise an argument of Christes birth in that month. Constantine after the death of his father Constantius, who died here in England at Yorke, obtayned the empire of Rome in the yeere of Christ 312. The time of his coronation being the 24. of September, was celebrated with much ioy, and great solemnitie, and many sportes and games against that time proclamed: thereof called an Indiction, that is, a proclaming. And from that day in memorie thereof, a new accompt of yeeres begunne by that terme of Indiction. This accompt the church also observed. Yet beginning it later with the month lanuarie following, to make it agree with the yeeres of Christ. Therefore this argument of all other is most forcible against that, which Beroaldus being blinded with a new fangled conceipt brought it for; as eueric one may see which will open but indifferent eyes. For the 24. of September, was 1 1.0r 12. dayes after the aquinectium: whereinhe setteth Christ hisbirth; and the cause thereof Constantine crowned, not Christ borne. And because the time of Christ

PERSIAN MONARCHIE. 149
his birth was in those dayes celebrated and kept
in winter and the beginning of the yerae of
Christ in the first of Ianuarie, as now at this day
it is with vs: the holy and zealous Christian fathers of that age in honour of Christ, changed
the time of that Indiction from the 24. of September to the first of Ianuarie. Thus it pleaseth
the God of truth to blind the aduersaries therof,
that they may fight against themselues which
striue against it.

His last proofe is setched from the course of Abiab, whereof Zacharie Iohn Baptists father was, as the Euangelist Luke testifieth in the fift verse of his first chapter. There were 24. courses of the Priests, serving in the Temple at Ierusalem, two families or courses appointed for eueriemoneth, in the first of Chronicles the 24 Chapter, (saith Beroaldus) the first of these courses began most like in March, as other holythinges pertaining to the temple did: fo the course of Abiah beeing the eight, falleth to Iune. In that moneth vnto Zacharie seruing in the Temple, was foretold the birth of Iohn Baptist by an Angell. About that time then his wife Elizabeth conceaued, and fixe moneths after the bleffed virgin Marie, as is gathered by the 26. & the 36. verses of the first chapter of Luke: So the time of Christ conceaued falleth to December, and the ninth moneth after for his birth is September. All these linkes hang together

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Persian Monarchie.

15 E March, in this manner: בשחקב הבית בראשונה אותו היום מוצאן שבת חיח ומוצאי שניעית היתה ומשמרתו של יהויריב חיתה יתשקה כאב היח יכן שניח: Thatis, whethe first temple was destroyed. That day was the next after the fabbaoth, and the next after the weekes end, & the course of Iehoiarib, & the ninth of Ab, and in like manner was it at the destruction of the second temple. If Iehoiaribs course as there it is witnessed, being the first of all the 24. fell about the ninth day of the Iewes fifth moneth called Ab, which in some part is answerable to our Iulie: then by no meanes could the eight course of Abiah, in that order fall to Iune, beeing the fourth moneth.

Thus all Beroaldus his coursing of Abiahs course, yeeldeth him no more help, nor maketh any whit more for his purpose, then the rest of his wife reasons, as children say, and therefore by them no let, but that the received opinion of ancient fathers so long continued in God his Church, touching the birth of Christ in the 25. day of December, may bee still retained for any thing that yet is prooued to the contrarie.

Wherefore I conclude that our glorious Lord and Redeemer Christ Iesus, blessed be his name and his memorie for euer, was borne in the third yeare of the 194. Olympiad, and the 751. of Rome, now within fixe dayes or there about expired, wherein Augustus Casar the 13 time was Consult, & M. Plantius Silanus with

him,

A CHRONOLOGIE OF THE 150 but you barelikelyhoods. One that the Priests courses of service began in March: the other, that two courses were appointed for every moneth, neyther of them both is certaine, Beroaldus himselse in that chapter witnesse. Zacharias quidem ad Abia familiam pertinebat, cui forte octano loco ministerium obeundum erat in sacravio: Sed quando aut quamdiu non intelligitur a nobis. Zacharias (saith he) pertained to the course of Abiah, to whose lotte the eight course of seruing in the Temple fell, but when and how long wee know not. That which hee faith of the vncertaintie of these thinges is most true: for it may bee that the courses began prefently at that time, wherein they were first appointed, which is vnknowne to vs. And if they did begin at the first with March, yetthenext beginning must needes be changed if the times of their seruice were equall, because twelue moneths of the sunne are not even all alike in dayes. It may be also, that everie course had his weeke of service, which in my judgement is most like to be true.

But to take all doubte away concerning the beginning of the first course of lehoiarib, and his posteritie: wee haue a plaine testimonie in the Hebrewes auncient Chronicle called סדר עולם רבא (eder olam rabba, in the last chapter thereof, against that coniecturall likelyhood of Beroaldus, for the beginning of those courses in March

A CHRONOLOGIE OF THE 152 him, 328. yeres & almost a halfe aster the Persian Monarchie, and so end the second part of the compasse and boundes which have bin set for Daniels weekes.

The third and last part therofonly remayneth fro Christ his birth, to the destruction of Ierusalem by the Romans: which som of the ancient Fathers, as Clemens Alexandrinus, and Eusebius in his Chronicles, and P. Eberus in his historie of the lewes referre to the 73. yeare of Christ, and the third yeare of the 212. Olympiad, going further than the true acount permitteth almost by two yeares: As Fun-Etsus in the fift booke of his commentaries vpon his chronologie declareth, and Ioseph Scaliger in his fift booke de emendatione temporum, where they shew the cause of this errour, to bee the confused raigning of divers Emperours together at one time, Galba with Nero, Otho with Galba, Vitellius with Otho, and Vespasian with Vitellins: So that whereas Vitellins is faid to have raigned in all seaven monethes, two of them and more were spent in the Soueraigntie of Otho, and soure at the least in the raigne of Vespasian. Hence came that overshooting by fundring those times, which were confounded in themselues, and so reckoning the same yeres twice or thrice ouer in the seuerall raignes of diuers Emperours.

Functius himselse came somewhat nearer

PERSIAN MONARCHIE. the mark, in placing that ouerthrow of the holy Citty, in the second yeare of that Olympiad, which is true: yet making it the 72. of Christs birth; he therein erreth, and is at strife with himfelfe; for how can this possibly stand, that the second sommer of the 212. Olympiad, should be the 72. yere from the third winter of the 194 Olympiad wherein Christ wasborne.

H. Bunting in his Chronologie did hit the markeright, affirming that lerusalem was destroyed in the 71. yeare of Christ, the 822. of Rome, Vespasian the second time, and his Son Titus being Consull the second yere of the 212 Olympiad. The day wherein the Temple was set on fire by Issephus is observed even the 10. of August. Conflagrante nouissimo templo numerabantur a nauitate Christs 70. anni cum diebus 221. From the nativitie of Christ to the burning of the last Temple were 70, yeres and 200. and one and twentie dayes, saith Laurence Codoman in his Chronicles of holy scripture, which is most certainely true, and confirmed of him againe in the fourth booke of his chronologie toward the end of the 29. chapter: where not with standing he also hath his errour, in numbring 105. yeres to that time from the beginning of Herods raigne at his taking of lerusalem, beeing at the least 106. full yeares, with three weekes ouer: For Ierusalem was taken of him about the beginning of the fourth

yeare

I.Stroz.

A CHRONOLOGIE OF THE 154 yeare of the 185. Olympiad. Wherein M. A. grippa and Canidius Gallus were Consuls, the Teauenteenth day of the Iewes fourth month called Tamuz, answering in parte to our June and partlie to Julie, as appeareth by losephus in the end of his fourteenth book of antiquities, compared with Ben Gorion his fourth booke the 23. chapter. The Temple by Titus his souldiers was fired the ninth day of their next moneth called Ab, as we read in the end of his seder olam rabba, and the eight day of the next moneth following, the Citie it selfe was set on fireby them. Vnto which time losephus from Herods beginning before mentioned, counteth 107. yeares in his 20. booke of Antiquities the eight chapter, beeing no more but 106. yeres with seauen weekes more: Therefore according to the viuall custome of Historiographers, he reckoneth a part of the last yeare for the whole, and his meaning is, that the burning of the citie hapned in the 107. yere after Herods beginning to raigne, and that the distance betwixt the one and the other was 107. yeres running on, so as the last of them was not yet compleat.

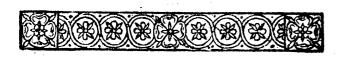
By that which hitherto hath beene prooued, it appeareth that from the beginning of the Persian Monarchie, and the sirst yeare of Cyrus, to the end of the Iewes common wealth in the second of Vespasian; were 628, yeares, &

Persian Monarchie. 155 formuch time more as had past, partly before the second yeare of the 55. Olympiad to the beginning of Cyrus, and partlie after the end of the first yeare of the 112. Olympiad, to the eight of September following: wherein the holie City of God (Ierusalem) was set on fire, & that if account be made from the entrie of that 55. Olympiad to the time wherein the Citie was burned, the whole space is even 629. yeres with some two monethes more or there abouts.

Thus I end my reckoning of the times within the compasse, whereof *Daniels* weeks have runne out their course, which is the first help requisite to the vnderstanding of *Daniels* mea-

ning.

The second now followeth, that is a true interpretation of his wordes: for though the fulfilling of those weekes, is contained within the reach of those 629. yeares and odde monethes before spoken of: yet in what time thereof they began or ended, that is a controuersie, to the discussing whereof this second help may happely bring some light.



THE NINTH CHAP-TER OF DANIEL, THE 24. verse.

Vers. 24. Seuentie weekes are determined upon thy people, and upon thy holy Citie, to sinish wickednesse and to ende sinne, and to make reconciliation for iniquitie, and to bring righteousnesse enerlasting, and to seale up vision and Prophet, and to annoynt the holy of holies.

Vers. 25. Know then and understand from the going forth of the worde, to builde againe Ierusalem unto Messias the Gouernour, shall be seuen weekes: and threescore and two weekes it shall be builded againe freete and wall, and in troublesome times.

Vers. 26. And after those threescore and two weeks, shal Messias be cut off and he shal have no being and the citie & sanctuarie shall the people of the come governour destroy, & the end thereof shall be with a flood, and unto the ende of the warre shall be a precise indgement of desolations.

Vers. 27. And he shallmake a sure couenant to many one weeke, & halfe that weeke he shall cause sacrifice, and offering to cease, and for the overspreading of abominations shall be desolation.

PERSIAN MONARCHIE. solation, which to veter and presise destruction shall be powred upon the desolate.

Or the plainer understanding, and proofe of this interpretation I have thought good to set downe cerraine annotations there-

on where need shall require.

In the 24.ver fe. weekes.] The Hebrew word fignifieth a weeke, or as wee also terme it a sennet or seuenet, which better sitteth the Hebrew, having that force, as likewise is shouds in Greeke, and septimana in Latine, all so called of the number of seauen: but it is to bee obserued that the Hebrew word here vsed, signifieth sometime the space of seauen dayes; as here in this prophesie the tenth chapter, and second verse: where Daniel saith that hee mourned שרשהשבונים ימים three weeks or seuenets of dayes, and in the sixteenth of Deuteronomie the ninth verse: where commandement is given from Easter to Whitsontide to number seuen weeks or seuenets, שבעה שבועות: And sometime it containeth seuen yeres, as in the 29. chapter the 27 verle of Genelis, מרא שבוע זאת fulfill her seuenet, and then shee also shall bee given vnto thee for the service which thou shalt serve me yet seven yeares more. The Greeke word: & hua's in approued Authors is in like manner vsed not onelie for seauen dayes, but also euen sor seuen yeares space, and namely in the end of the seauenth

booke

158 A CHRONOLOGIE OF THE booke of Aristotles politikes, where mention is made of such as deuided ages by seuenets of yeares. 61 % rais isoqua'or draugeuvites rais interias. M. Varro also in his first booke of Images writing, se iam duodecimam annorum hebdomadam ingressum esse. That hee had now entred into the 12. sennet of yeares, expresseth it more plainely and fullie. In this fignification I take the worde in this place, vnderstanding by 70. se. uenets 490. yeares, having proofe thereof from holy Scripture and prophane writer. As for those which stretch the worde surther to a seuenet of tents or Iubilies or hundreds of yeeres as some haue done: their opinion hath neither warrant from God his word nor any likelihood of trewth.

Are determined,] The word 700 significth properly to cut, and by a metaphor from thence borowed to determine as hereafter I shal haue occasion to declare.

The Reader is here to know that in the Hebrew we have word for word. Seventie Weekes is determened: A verbe singular being ioyned with a nowne plurall, by an viuall cuttome of the holy tongue, when a thing spoken in generall is to bee applied to euerie part. As in the twelft chapter of lob the seuenth verse: Aske the beastes and it shall teach thee, that is, euerie one of them shall teach thee. And in the Prouerbes of Salomon the third chapter, the 18. weekes

Persian Monarchie. verse, in their originall tongue. They which holde wisdome, is made blessed, that is to saye, they are made bleffed euery one of them. So here the same kinde of speech being vsed, 70. weekes is determined, importeth thus much, that euerie one of those weekes particularlie from the first to the last shall bee precisely and absolutely complet. Which force contained in these wordes I might not omitte. In English thus it may be expressed. Senentie weekes enery one are determined upon thy people.

Thy people] that is thy countreymen the Iewes for this is a common speech often vsed in the hebrew tongue, to call that people mine of which I am one. As in the first chapter of Ruth the 15. verse. the Moabites are called the people of Orpha a woman of Moab: Thy sister is gone backe to her people. Soin the 10. verse of that chapter the Iewes are called Naomics people. We will returne to thy people with thee. And the same Ieremies people in the lamentations the 3. chapter and 14. verse where he complaineth, that he was a laughing stocke to all his people. Here then in like manner by Daniels people are understoode the lewes whereofhe was.

And upon thy holy citie] The holy citie is lerusalem mentioned in the nexte verse so called, because it was the place consecrate to the holy worship of God. Esa the 52. chapter & 1.

verse

A CHRONOLOGIE OF THE 160 verse put on thy bewtifull garmentes O Ierusalem holy citie. And in the 4. chapter of Math. the 5. verse, the diuell caried him to the holy citie, and set him vpon a pinacle of the temple. But why is it called Daniels citie? was it because God had for saken it, as though it were now to be called any others rather then Gods citie? So the learned father Hierom thought, but herein deceaued. For being a holy citie it must nedes bee also Gods citie. It was rather called Daniels citie, ether of his birth or bringing vp therein. As in the ninth chapter of Mathew Capernaum is called Christs citie because he dwelt in it. And Rama in the first book of Samuel the first chapter is called the citie of Elcana and the citie of Samuel in the 28. chap. of that booke. And Rogelim the citie of Barzillai, in the second of Samuel the 19. the 38. verse. Let me die (sayeth he) in my owne citie.

By this which I have sayde of Daniels people and Daniels citie, it may appeare howe wide Hierom shot from the marke, with some other of the ancient fathers interpreting it as though Godhad forsaken both: and given them over as well the Iewes as Ierusalem.

To end sinne non month being as the Masorites terme it the p keri, of these wordes that is the true reading thereof; fignifieth properly to consume finish or end sinne. And therefore Hieroms interpretation, Vi finem accipiat pec-Catkm

Persian Monarchie. 161. catum that fin may have an end, is good. Neither doe I se how that other of sealing vp sinnes canheere be warranted.

This abolishing and finishing of sinne, was wrought and fulfilled by our bleffed Lord and redeemer Christ Iesus. He was that vnspotted lambe of God which tooke away the sinnes of the world, the first of Iohn, the 29 verse. In the end of the world he once appeared to put awaysinne, by the sacrifice of himselse. Hee was once offered to take away the sinnes of many. Heb. 9.26.28. He washed vs from our sinnes in his blood. In the first of the Reuelation the 3.ver. He deliuered vs from sinne. By him the bodie of finne is destroied, we are dead to sinne, that it should not have dominion over vs. See the 6. chapter, to the Romans 6. 11. 14.18. verses. Hee condemned sinne in the flesh. Whosoeuer is borne of God can not sin. Christ therefore sulfilled this heere spoken of Rom 8.3. by Daniell, that is to say, made an end of sinne 1. Joh. 3.9. two wayes, first in instifying vs from sinnes past, and quitting vs from the guilte thereof. And secondly in sanctifying vs from sinnes to come, so as though wee afterward sinne: yet wee cannot be seruantes vnto it. Neither of them was or could bee performed by the lawe. For the lawe causeth wrath. It could neuer Rom.4. sanctifiethe commers thereunto. The sacrifices Heb 10.1. thereof could not take awaye sinnes. Icsus Heb. 10.4.

Christ

A CHRONOLOGIE OF THE 162. Christ onely was the fulfiller hereof according to the faying of Ezechiel the prophet in his 36. chapter the 35. verse: I will powre cleane water wpon you and clense you from all your filthynesse. A new harte also will I give you, and a new spi. rit will I put within you: and I will take away the stonie hart out of your body, and I will give you a harte of flesh. And I will cause you to walke in my statutes, and ye shall keep my indgements and doe them

And to make reconciliation for iniquitie] by appealing and pacifiyng God his wrath against sinne. Which was the effect of Christ his death offering vp him selfe an acceptable sacrifice to om. 5.10. God for the sinnes of the world. By his death we are reconciled to God. VVe haue peace toward God through Christ.

To bring enerlasting righteousnesse. The declaration hereof we have in the epiftle to the Hebrewesfrom the 12.ver. of the 10.chap.vnto the end of the 18. verse of the same. There wee are taught that by the sacrifice of Christ Iesus once offered, remission of sinnes is obtained for euer: so as after there can be no other propitiatorie oblation for them.

Here therefore the euerlasting righteousnes of Christ, is opposed to the righteousnesse of the law, to the obtaining whereof dayly facrifices were offered. But Christ hauingonce made reconciliation for our finnes by his blood: ther-

PERSIAN MONARCHIE. by purchased vnto vs everlasting saluation and righteousnesse, which in the 9. chapter and 12. ver. of that Epistle is called euerlasting redemption. The priesthood of christ is euerlasting. And Heb.7.24. of good thinges to come euerlasting. His sa- Heb. 9.11. crifice once for all euerlasting. And the sanc. Heb. 8.2. tuarie into which he entred euerlasting. And lastly the saluation, redemption, and righteousnesse, which he purchased for vs is everlasting. So there is great difference betwene the Leuiticall priestes and Christ, and betweene their oblations and his facrifice. Of this effect in bringing righteousnesse, he hath this name to be called the Lorde our righteousnesse in the 23. chapter of the prophet Ieremie: the reason whereof is giuen by the bleffed Apostle in the first epistle to the Corinthians the first chapter and 30. verse; where hee sayth, that Christ was made righteousnesse vnto vs.

To seale up vision and prophet.] A testament or couenant in writing is neuer sure before the scale be set vnto it. That makethall good. That confirmeth and giueth strength. And therfore by a metaphor or borrowed speach; to seale vp vision and prophecie, is as much as to confirme the same. So the word is taken in the 3. chapter of Iohns gospell and 33. verse. He which receaueth his testimonie hath sealed vp, that God is trewe, that is confirmed.

Whatfoeuer in the old testament had been

L₂ fore-

164 A CHRONOLOGIE OF THE foretold and promised by the holy prophets of God concerning Christ his birth, his redeeming the elect from thrall, and saving from sinne, his forcrunner, his preaching, his miracles, his humility, berraying for money, death, refurrection, aicnceon, and glorious kingdome, were all most certainly performed by him in their dew time. The verifying and fulfilling whereof, was as it were a seale for sure confirmation of the vindoubted truth thereof. And for this cause the time of vision and prophet, islimited to the comming of Christ and the cleare preaching of the gospel in his kingdome, whereby he was to verifie, confirme and fulfill the fame. This we are taught in the beginning of the epiftle to the Hebrewes in thele wordes. God in times past spake often and many wayes to the fatheres by the prophets. But in these last dayes he hath spoken to vs by his sonne, and

And to anount This interpretation of the word וולמשוח I dare commend ypon my know+ ledge to the Church of GOD for good : if euer any hath been good. It is sure as heauen and earth, no fillable amisse. V. Vhich I speake to this endthat no man doubt to recease and hold fast this for the vndoubted truth of God in this place cocerning the annointing of Christ being an excellent point of divinitie, whereof he cuen tooke his name to bee called Messias or Christ that is annointed.

Persian Monarchie

For the better understanding whereof wee are to know that in time of the lawe the holy priestes, prophets and kinges, when they fust tooke their offices ypon them, were announted with holy oile. And this was the ceremonie of confectating them to the service of God in those callinges. For the annointing of priestes we have the commaundement of God in the last chapter of Exodus the 13. verse where speaking to Moses of Aaron. Thou shalt sayeth God) annoint him and sanctifie him, that hee may minister ento me in the priestes office. For the prophets annointing; we have the example of Elizeus annointed by Elias to be a propher his stead. And for kinges many testimonies. in VVhereof I wil bring onely 2. one of Danid annointed king over the house of Juda. The or thereof Salamon annointed kinge by Tsadoc the 2. Sam. 2.4. prich and Nathanthe prophet.

-- Now Christ was the trowe high priest endu- 1. Reg. 45. ring for ever, inuch more excelleng then the priests of the law. He was also that excellent. Heb. 7.24. prophet commaunded to be heard in al things. Act. 3.22. Lastly he is the eternall king to whome God gaue the throne of his father Danid, to raigne Luk.1.32. ouer the house of Jacob for ever, of whose kingdome shall be no end.

Christ then having in himselfe alone al those dignities of King, Priest, and Prophet at once, together, to the which other were annoynted,

Joh. 1.4?

For

fcuerally,

A CHRONOLOGIE OF THE 166 feuerally, some one, some another, was therefore by a certaine kinde of excellencie called i 28156, that is the announted. The Law, Priefles Prophets, and Kings were annoynted with materiall holy oyle, but Christ with the spirituall oyle of the holy Ghost, which in the 45 Pfalme, is called the oile of gladnes. God hath annointed thee with the oyle of gladnes aboue thy fellowes: that is with the holy Ghost: which therefore in the first Epistle of John thesecond chapter, the 20 and 22. verses, is called an oyntment, by a translation taken from the annoyntings of the Law. Yee have an oyntment from him that is holic.

This spiritual annoyating of Christ is spoken of by Esay in his 61, chapter the first verse. The spirit of the Lordis uppen mee, therefore hath hee annoyated mee: Hee hath sent meto preach good tydinges with the poore. Chapter Alexandrinus hereof touching Christ his annoyating bath this saying. Our Lord Christ the hely of holies, who came and fulfilled Vision and Prophet, was annoyated in the flesh with the spirit of his father. Therfore those materiall annoyatings of the law, were nothing els but tipes and figures of this spiritual annoyating of Christ.

The holie of holies]. That is, the most holie; Christ was endued with the holie Ghost without measure. Iohn. 3.34. Euen a verie sountaine

PERSIAN MONARCHIE. taine of holinesse, of whose sulnesse wee are all made holie. Christ Iesus saith Paul, is made vnto vs sanctification. Hereos in the first of Luke, 1. Cor. 1 30. the 35. verse, he is called reason: that holic one. Ch.7.v.26. Hee is in the Epissle to the Hebrewes sayde to be an high Priest, holie, innocent, vndefiled, seperate from sinners, and made higher than the heauens, and therefore not without cause in this place called most holie. The Popesholines striueth with Christ about this tittle, at least to be equal with him, challenging to himselfe the name not to bee called holie, which were enough for a spotted man; but that is not enough for him, he will bee as good as Christ, euen most holie, yea holinesse it selse, or nothing at all. Well if he can say so much for himselfe to hauethat title, as Gods word sayeth for Christ, let him take it: otherwise let him see howe hee

Thus the generalitie of Daniels weekes is declared, so plainely pointing out the comming of Christ & the effects thereof, as though hee had read the writings of the Euangelists & the Apostles, or had beene an eye-witnes in the time of Christ to the verifying and fulfilling of these thinges.

Now followeth a more special and particular handling of them, deutded into three parts in the other three verses.

The 25. verse, The going forth of the word.]

L 4

Moses

1.Strom.

166 A CHRONOLOGIE OF THE feuerally, forme one, fome another, was therefore by a certaine kinde of excellencie called i 2815th, that is the announted. The Law, Priefles Prophets, and Kings were announted with materiall holy oyle, but Christ with the spirituall oyle of the holy Ghost, which in the 45 Pfalme, is called the oile of gladnes. God hath announted thee with the oyle of gladnes about thy fellowes: that is with the holy Ghost: which therefore in the first Epistle of John the second chapter, the 20 and 22. verses, is called an oyntment, by a translation taken from the annountings of the Law. Yee have an oyntment from him that is holic.

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PERSIAN MONARCHIE. taine of holinesse, of whose sulnesse wee are all made holie. Christ Iesus saith Paul, is made vnto vs sanctification. Hereof in the first of Luke, 1. Cor. 1'30. the 35. verse, he is called rodnor: that holie one. Hee is in the Epissle to the Hebrewes sayde to be an high Priest, holie, innocent, vndefiled, seperate from sinners, and made higher than the heauens, and therefore not without cause in this place called most holie. The Popesholines striueth with Christ about this tittle, at least to be equal with him, challenging to himselfe the name not to bee called holie, which were enough for a spotted man; but that is not enough for him, he will bee as good as Christ, euen most holie, yea holinesse it selse, or nothing at all. Well if he can say so much for himselfe to hauethat title, as Gods word sayeth for Christ, let him take it: otherwise let him see howe hee

can auoide Antichristian pride. Thus the generalitie of Daniels weekes is declared, so plainely pointing out the comming of Christ & the effects thereof, as though hee had read the writings of the Euangelists & the Apostles, or had beene an eye-witnes in the time of Christ to the verifying and fulfilling of these thinges.

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The 25. verse, The going forth of the word.] Mo[es

1.Strom.

II CHRONOLOGIE OF THE Moles in Deut the fourth chapter, & thirreenth verse saith, That God declared vnto Israell his couenant, even the ten wordes, and wrote them vpontwo Tables of stone, meaning therby the ten commandements. Assurus commanded his servants to bring Vashts the Queene before him, but she would not come at his word, that is at his commandement. When the same king had decreed that all the Iewes in his dominion should be destroyed : For publishing thereof the Posts went out in all haste by the kinges word, which was nothing els but his commandement. So here by the word going forth, is to be understood a commandement which then is saide to goe foorth when it is first sent to bee published and proclaimed, as in the first of Etter the ninteenth verse. If it seeme good to the king, let a royall word goe forth from him: that is; Let a commandement by the kings authoritie be published. In the second chapter of this Prophet the twelfth verse. The decree went forth, & the wife men were flaine. In the fecond booke of the Machabies the lixt chapter, and eight verse. Thorough the counsell of Prolomie there went out a commandement into the next cities of the heathen against the levies, to putsiichto death as were not conformable to the manners of the Gentiles. In the second chapter of Luke the first verse, there went out

a decree from Augustus Casar, that all the

world

Hest. 1.12.

world should be taxed.

To build againe Ierusalem.] In Hebrew to returne & build Ierusalem. Of this alittle after toward the end of this verse.

Vnto Messias the Governour.] The worde Messias in Hebrew mun is as much as 28 50 s in Greeke, and with vs annoynted: So these three in fignification are all one, Messias, Christ, Annoynted. The Hebrew word in the holy Scripture, attributed sometime specially to the perso of Christ Iesus our Lord, as in the first of John the 42.ver, we have found the Messias. And in the second Psalme the second verse. The Rulers tooke counsell together against the Lord, משיחו and against his Messiasor Christ, that is, against Christ Iesus our Lorde, as the place is expounded in the fourth chapter of the Acts of the Apostles. Sometime more generally to any annoynted Priest, as in the fourth chapter and fift verse of Leuit. moon imon that is, the Annoynted Priest shall take off the bullocket blood, or to the annoynted Prophets. Touch not mine annoynted & doe my Prophets no harme. Or lastlie to the kings and chiefe gouernours of the people. Thus Saul in the first of Samuel the 24. chapter and 7. verse, and David in the 2. of Samuel the 19. chapter and 22. verse, is called the annoynted of the Lord.

The word was fignifying any Ruler or Gouernour, is vsed sometime of kinges, as in the first

f Planos.15

A CHRONOLOGIE OF THE first of Samuel the tenth chapter, the second verse, where Saul is called the Gouernour of the Lords inheritance, and in the second of Samuelthe seauenth chapter, Dauid is called the ruler of Godspeople, and Ezechias in the second booke of the Kings the 20. chapter and fifth verse. In all those places this worde 7121 is vsed: Sometime it is given to other inferiour rulers, or gouernours: as in the 2. of Chronicles the 11. chapter and 11. verse. Hee repayred the strong holdes, and set with that is Gouernours therin, and in the 19. chapter and last verse of the same booke. Zebadias the Ruler of the house of Iuda, shall be for the kings affaires, and in the 11. chapter of this Prophet Daniel the 22 verse, the Prince and chiefe gouernour of the Jewes is called mu. So there is no let by the force and lignification of the word, but that it may bee well referred to the chiefe ruler of the Iewes common wealth in Ierusalem after the building thereof.

Seanen weekes:] It is great pittie that this message of the holy Angell contayning a most excellent Prophesie from Gods owne mouth, should be so peruerted and depraued, as it hath beene by those which picke out this sence, as though hee said, there should be from the outgoing of the commaundement to Messas so, weekes in all. A strange interpretation & such (I dare boldly say it) as by the Hebrew text can

neuer

PERSIAN MONARCHIE. neuer bee vipheld. That interpretation which I haue made leauing a stay or rest at seuen wee. kes: as the halfe sentence being past, and continuing the 62. weekes with the other part of the sentence following to the end of the verse, and norreferred to the former, as part of one whole number with them, by the Hebrew text is most fure and vindoubted and justifiable against all the world: contayning that which Godhimselfe in his owne wordes hath yttered, neyther more nor lesse, but the veriesame which Gods Angelideliuered to Daniel by word, and Daniel to the Church by writing in the holie tongue, and this once againe it is; From the going forth of the word, to build againe Ierusalem vnto Messias the gouernour shall be seauen weekes; and threefcore and two weekes is shall be builded againe street and wall, and in. troublesometimes. Marke the wordes, consider their order, and weigh well the rests. As I finde in the Hebrew fo I have Englished, that, is, the truth of interpretation, beit understood as it may.

It shall be builded againe. I Word for word in the original tongue is written. It shall returne and be builded: which learned Hierome veric learnedlie translated thus. Iterum edificabitur. It shall bee builded againe. This is a familiar phrase in the Hebrew peoples mouth: For proofe whereof take a view of these places.

First

A CHRONOLOGIE OF THE 170 first of Samuel the tenth chapter, the second verse, where Saul is called the Gouernour of the Lords inheritance, and in the second of Samuel the seauenth chapter, Dauid is called the ruler of Godspeople, and Ezechias in the second booke of the Kings the 20. chapter and fifth verse. In all those places this worde rus is vsed: Sometime it is given to other inferiour ru-Iers, or gouernours: as in the 2. of Chronicles the 11. chapter and 11. verse. Hee repayred the ftrong holdes, and let turn that is Gouernours therin, and in the 19. chapter and last verse of the same booke. Zebadias the Ruler of the house of Iuda, shall be for the kings affaires, and in the 11. chapter of this Prophet Daniel the 22 verse, the Prince and chiefe gouernour of the Iewes is called mis. So there is no let by the force and lignification of the word, but that it may bee well referred to the chiefe ruler of the Iewes common wealth in Ierusalem after the building thereof.

Seanen weekes:] It is great pittie that this message of the holy Angell contayning a most excellent Prophesie from Gods owne mouth, should be so peruerted and depraued, as it hath beene by those which picke out this sence, as though hee said, there should be from the outgoing of the commaundement to Messas 69, weekes in all. A strange interpretation & such (I dare boldly say it) as by the Hebrew text can neuer

Persian Monarchie. neuer bee vipheld. That interpretation which I have made leaving a stay or rest at seven weekes: as the halfe sentence being past, and continuing the 62. weekes with the other part of the sentence following to the end of the verse, and norreferred to the former, as part of one whole number with them, by the Hebrew text is most fure and vindoubted and instifiable against all the world: contayning that which Godhimselfe in his owne wordes hath vttered, neythermore nor lesse, but the verie same which Gods Angelidelinered to Daniel by word, and Daniel to the Church by writing in the holie tongue, and this once againe it is; From the going forth of the word, to build againe Ierusalem vnto Messiasthe gouernour shall be seauen weekes; and threescore and two weekes is shall be builded againe street and wall, and in. troublesometimes. Marke the wordes, consider their order, and weigh well the rests. As I finde in the Hebrew so I have Englished, that, is, the truth of interpretation, beit vnderstood; asit may.

It shall be builded againe. Word for word in the original tongue is written. It shall returne and be builded: which learned Hierome veric learnedlie translated thus. Iterum adificabitur. It shall bee builded againe. This is a familiar phrase in the Hebrew peoples mouth: For proofe whereof take a view of these places.

First

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First of that in Malachie the first chapter and fourth verse. We will return & build the deso-late places. It is as much to say, as we wil build them againe, also in the 26. chapter 18. verse of Genesis. Isak returned and digged the wels of water: which beeing digged in the dayes of Abraham, the Philistians after his death had stopped.

The meaning is therfore that he digged them againe, rightly understood by the Greeke interpreters called the 70. thus trasslating it. Taker of preters called the 70. thus trasslating it. Taker of preters called the 70. thus trasslating it. Taker of the digged againe, Hierome agreeing thereunto, rursus fodit. In the fixt chapter of Zacharie the first verse. I returned and listed up my eyes and saw, which Tremellius verse well translated thus. Rursus attollers occulos meas vidi. Againe listing up my eyes I saw: That therefore which some interpreters here have imagined, concerning the returne of the people from the captititie of Babilon, is to use the old proverbe nothing to Bacchus; an interpretation saire from Daniels purpose.

The like reason is of that before written in this verse to return and build lerusalem, being in sence the same which there I haue translated, and Hierome long before me: to build again lerusalem. Moreover it shall be builded, importeth as much as if hee had said it shall continue builded, or beeing once builded it shall so remaine by the space of 434 yeares before the deso-

Persian Monarchie. 173 desolation thereof come, as Saadias and Gershoms sonne expounded the meaning of the word.

The 26. verse, Shall Messias be cut off.] The signification of the worde not is much more large then to slay, as by the most part of interpreters it is here taken, and reacheth to any cutting off, eyther by death, or banishment, or any other kinde of abolishing, whereby a thing before in vse, afterward ceaseth. Ioel. 1.8. The new wine is cut off from your mouth. not Ames.

1.5. not I will cut off the inhabitant of Biscenthauen, & him that holdeth the Scepter out of Betheden, and the people of Aram shall goe into captiuitie vnto Kir, saith the Lord.

And hee shall have no beeing. It shall have shall not bee which him: that is, hee shall not be: He shall have no beeing: he shall be extinct and gone. Much like hereunto is that in the 42. of Genesisthe 36. verse. Simeon is not: loseph is not: where the meaning is, that neither of them was remaining alive or had any being. Ieremie 31. Rachel mourned for her children because they were not. Genesis 5.24. Enoch was not because the Lord tooke him 2-way. That is hee had no longer being among the living, a speach ysed in prophane authours. Homer. 2. Iliad.

i yo er 'Oivio pesyadino o ves houv

For

For the sons of valiant Oeneus were not any loger, neither was he himself yet. And more plainly in the Tragedie of Euripides called Hecuba: where she bewailing the death of her son Polydorus. I vnderstand now (saith she) the dreame,

વર્ષે દેવલીઇ૪ સંદ્રાφίσે જે જાદેશના ુ જે દેવસ કેટેટ એ વર્ષના

which I saw touching thee my child, not being anie longer in the light of heauen: Therefore the Hebrew scholiast Solomon Iarchi, thinking אין די here to be alone with אין די in other places of all other interpreters judged best, and the same which my selse approoued before euer I read it in him or any other: As likewise master Fox in a sermon of his, entituled De Olina Euangelica vnderstandeth it so אין דיו faithhee, is an Hebrew phrase, whereby is signified mans life taken away, and therefore he giueth this interpretation thereof. Et vita prinabitur. Hee shall be depriued of life. His judgement touching the force of the worde to bee all one with איננו, he shall not be, is all one with mine and that of Rabbi Solomon: yet as I vnderstand the word of cutting off somewhat more largelie ofthinges abolished otherwise then by death: So this not beeing may bee referred to the gouernment ceasing and extinguished of the gouernour taken away, though not dead.

Of the come Gouerneur.] A come gouer-

PERSIAN MONARCHIE. nour,I call Presidem aduenam a deputie stranger, called here in the originall מניד חכא aruler which is come for in the times before the destruction of Ierusalem by the Romans, there were two rulers of the Citie, one of their owne people, a lew by profession or birth, after their manner annointed to the gouernment of the common wealth amongst them, here named in the verse afore going משיח נגיד the annointed Prince, the other a stranger appointed Deputy by the Roman Emperour called נניד חבא a ruler not borne in the country, or one of the same Nation, but a stranger come from another place. In which sence the same worde seemeth sometime otherwhere to be vsed. In the 42.0f Genesis the sist verse. The sonnes of Israell came to buy foode בתוך חבאים among the commers, meaning other strangers which were come to Egypt. In the second booke of Chronicles the 30. chapter and 25. verle, מרום חכאים strangers which were come fro the Isralites are opposed to the inhabitants of Iudea. Also in the fift of Nehemias the 17. verse, mun in mean commers of the gentiles are set against such as were lewes borne.

With a floud.] Vestpasians hoste, the mightie power of the Roman enemies with great force inuaded and went through the whole land of Israell and Iuda, and as it were ouerstowing waters ouerwhelmed all. A metaphor taken

from

from flouds, as in the 11. of this prophesie the 40 verse. The king of the north shall come against him with Chariots and Horsemen, & ouerslow,

and palle through.

Unto the end of the warre shall bee a precise judgement of desolations.] In the time and continuance of that warre, partly by the forraincenemies, partly by the civill diffentions within the citie, a great desolation of Ierusalem & Iuda was made: many of the Iewes for the intollerable miserie of those times, leauing their Citie and flying as far astheir legges could beare them, from their owne native countrie into Hrange landes; which likewise happened in the former destruction of that land and Citie by Nabugodonosor and the Chaldeans. Ierem. 42. 14. We will goe into Egypt that wee may see no more war, nor heare the found of the Trumpet, nor have hunger of bread, and there wil we dwell. This is it which the same Prophet bewaileth in his Lamentations the first chapter, and third verse. Indah went away because of affliction and great seruitude. Besides these which fled, many were flaine, a great number perished by famine. All the places about the Temple were burnt vp, and the Citie was made a Wildernesse, and a solitarie floore, as Iosephus wrieeth, who knew it so well as no man living better.

The same Author testifieth, that the land waters

Persian Monarchie. which before had been e beautified with goodlie trees, and pleasant gardens and orchards, became so desolate, that none which had seene Judea before with the faire buildings therein, at the fight of such a wofull change thereof could haue contained himselse from weeping and lamenting: For all the beautifull ornaments had beene destroyed by warre: so that if any which had knowne the place before, comming then againe vnto it on a suddaine, could not haue knowncit, but would have asked where Ierufalem was though present in it. This wee read in Iosephus his seuenth booke of the lewes war, the first chapter: and the first book the first chapter, & some other places: therfore the speaking of desolations in the plurall number, here wanteth not his force to note the multitude thereof. They were manifold, comming falt one vpon arrother: first in one place, then in another, till all was wasted.

The 27.verse. One weeke.] This seemeth to pertain not only to the couenant confirming next before in this verse mentioned, but also to all the thinges spoken of in the sormer verse touching Messian to be cutoff, and the enemies wasting of the Citie by continual war to the vtter desolation and ruine thereof: All these thinges came to passe in the last weeke of the 70.

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Halfe of that meeke.] That is, of that last weekementioned in the next wordes afore going, and not a new halfe of an other weeke besides the 70. For this cause the demonstrative Article : ha is fet before the word may to fignisseno other but the same weeke spoken of before, according to the Hebrewes custome, and manner of speaking, observed also and retained in the Greeke tongue as the learned knowe. A like example weehad in the beginning of the next verseafore going in the word mysen, hauing the same Article, and referring vs to those same 62. weekes before spoken of and no other. Touching this couenant & facrifices abolished, I will by God his help in that which followeth declare what I thinke.

Shall be desolation. \ So I interpret the word Ennow Substantiuelie as the Greeke and Latine interpreters here, and the 31. verse of the 11. chapter, haue taken it, though otherwise it seemeth to have the forme of a Participle. Wee haue like examples in the fift chapter of this booke and twelft verse where near fignifieth an exposition, and משרא a loosing or dissoluing:

so that this need not seeme strange.

כריה ונחרצוה [.Utter and precise destruction. There is in proprietie of fignification some difference betweene these two words, הכח fignifieth a perfect desolation of that which is vtterlie & wholie destroyed, mram is referred to the

PERSIAN MONARCHIE. 179 resolute and precise determination of that vtter destruction to come. When it is precisely and certainly decreed, all hope of recalling the same being quite cut off. One respecteth the greatnes, the other the certaintie of God his vengeance to come. Esa. 10.22. The Lord in the middest of the land shall make כלה ונחרצת vtter defolation and precise waste past all calling backe.

Hauing thus made first a true account and reckoning of the times wherein the fulfilling of Daniels prophecie is contained, by the helpe of prophane writers testifying the certaine truth thereof, and secondly a true interpretation of Daniels wordes, according to the originall tongue: It now remaineth by applying the one to the other, to search and examine, where the beginning and end of those 70. weekes may be found.

The greatest part of those who have laboured for the vnderstanding of this Prophesie: haue vnderstood the Messias here spoken of to be Iesus Christ, and first scauen weekes, then 62. that is 69 in all to bee the distance betwixt the commandement and him, referring the end of those yeares eyther to his birth, or his baptisme, or his death, and the beginning eyther to Cyrus, who first gaue leaue for the returne of the people and the building of the temple, or to Darius Hystaspis, who confirmed the same by

A CHRONOLOGIE OF THE 180 a new decree, in the second yeare of his raigne, as they take it, mentioned in the fixt of Efdras: or lasslie to Artaxerxes the long handed, supposing him to be the Artaxerx & mentioned in the seauenth of Eldras, and the second of Nehemias; who in the twentie yeare of his raigne gaue a new commandement for the building of the walles of the Citie, and sent Nehemias about it. Though some recko from his seuenth yeare, wherein Esdras was sent to Ierusalem by the Kinges authoritie with great priviledges graunted.

Touching their opinion which bring the time of their yeares from Gyrus to Christ: it is with good reason consuted by Iulius Affricanus in the fift booke of his Chronicles, because that from Cyrus to Christ are many yeares aboue that time, that the compasse of Daniels weeks can reach to, which may be likewise obiected against Darius Histaspis his second yeare: from which to Christs birth are aboue

500.yeares.

But all this reasoning of Africanus toucheth Beroaldus no whit at all, bringing Cyrus downe from the 55. Olympiad to the 80. within the reach of these weeks, and so Darius Hystassis in proportion; if euer there were anie fuch Darius among the Persian kings: For Beroaldus reckoning them alby their names, hath no one of this name among it the to bee found; but

PERSIAN MONARCHIE. but other in his stead I know not who, such as 181 were neuer heard of before.

If these fancies had beene broched before the dayes of Africanus: his answere I beleeue would haue beene, as is vsed amongst the learned contra negantes principia, against such as denie principles and grounds, not with words, but eyther with filence or histing: as Aristo & Pyrrho were served for making no difference betwixtriches and pouertie. Either of these an-Iweres is good enough for him, who going against the streame of al antiquity & learning, neither acknowledgeth any Cyrus before the 80. Olympiad, nor any king of Persia by the name of Xerxes in proper person as king to haue inuaded Greece, & so for mee it shall rest. The true time of Cyrus his age and the Persian Monarchie, which the Reader may safely leane to, is alreadie declared.

The last opinion is of such as referre the beginning of the 490. yeres of Daniels Prophesie to Artaxerxes the longhanded, some reckning them from his seauenth yeare, to the death and passion of Christ Iesus; as Functius and some other. The seuenth of that Arraxerxes was the fecond yeare of the 80. Olympiad, and our Sauiour suffered in the last of the 202. The distance betweene is 490. yeares; so that in regard of the time and space of yeares, this opi-

nion

nion would in some sort agree: if other things were answerable: but this is certaine that Efdras was in that seauenth yeare of Artaxerxes sent to Ierusalem by the kings authoritie, with letters and many priveledges graunted vnto him, and great summes of monie for offerings and vses of the Temple: yet no decree made for the building of the Citie, eyther Temple, which had bin finished before, or walles which were made vp after by Nehemias, by speciall commandement.

Moreouer if the decree to build the Citie had beene then published in the seauenth yeare of Artaxerxes, we must from thence to Messias onelie account seauen yeares, and sixtie two as the Angell in plaine wordes declareth, which expire seauen yeeres, before the death of Christ.

Lastlie this opinion disagreeth from the Historie of Ezra, where we read of an other Artaxerxes before this, under whom Ezra came to Ierusalem, which had forbidden the Iewesto proceed in the building of God his Temple, & therefore this could not beethe long handed Artaxerxes, before whome there was noking of Persia called by that name. Which reason likewise serueth to improve the next opinion here sollowing for manie goe somewhat lower to the 20 yere of the same Artaxerxes, wherina newe decree went out for the building of

the walles of Ierusalem, as we reade in the second chapter of Nehemias. This twentieth yeare of Artaxerxes, was for the most part of it answerable to the 4. of the 83. Olympiad, and the commandement guen in the sirst moneth in the beginning of the spring: as wee reade in the second of Nehemias. From which time to the death and passion of our Sauiour in the spring time of the last yeare of the 202. Olympiad, were 477. yeares full and no more. So there wants of Daniels number thirteene yeares.

To supply this want, two waies haue bin deuised. One by Iulius Africanus, Beda, Rupertus, Comestor, Pererius, and other, who thought the yeares of the Moone to bee understood in this place. Which opinion, as of all other most fitlie agreeing to the true interpretation of this place, Pererius on the 9. of Daniel embraceth, and bringeth reason for it; because it is sayd in the Latin translation 70. Hebdomada abbreuiate sunt: that is, 70. weekes are shortened; Quo significatur annos earu hebdomadarunon esse ad longitudinem annorum solarium exigendos, sed ad breuitatem lunarium coarctandos. Whereby is fignified that the yeares of those weekes are not to be driven out to the length of the Sunne yeares: but to bee drawne into the shortnes of the Moone yeares, fayth Pererius.

I would it were the worst that might be said

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the

A CHRONOLOGIE OF THE of this reason, to call it absurd, fruolous, foolish. It is all that and more: euen derogatorie from God and his word: which by this meanes is defaced and thrust out of doores, and caused to giue place to the follie and error of a sillie man. For the ground of it is a decree from the Councell of Trent, establishing the authoritie of the olde Latin vulgar translation, as the very authenticall word of God, not to bee rejected or refused of any, vpon any pretence what soeuer. Hereof the Papilts in their expositions alleadge that translation, preferring it before the originall text it selfe received from heaven. And hereof it is that Pererius in his exposition on this place, standeth so much vpon the word abbreusata shortened: vrging it greatly for proof of his short Moone yeares. It is a proofe indeede from the bad interpretation of a man: not warrantable from the mouth of GOD: whose word in this place is you: which in the holie tongue signifieth properly to cut. In that sence it is often vsed by the Hebrew writers thereof, calling a peece of a thing and mounts. as Camius in the second part of his Miclol, and Elias in his Tishbi testifie: where he declareth the true fignification thereof by the Dutch and Italian tongues. Wherein the words to those Hebrewanswerable, are in Dutch, ein schint, or ein stuck: in Italian Pez, or talio, signifying any piece of a thing cut off. It is so also expoun-

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PERSIAN MONARCHIE. 185 ded by the Greeke interpreter: who here to expresse the Hebrew 7nn, hath σωντίμνω, signifying to cut.

The meaning is, that formany yeares were determined and decreed, by a speech borrowed from things cut out: because that in determining and decreeing things, the reason of mans minde, sundring trueth from falshood, & good from bad, doth by judgement as it were cut out that which is convenient and fit to bee done. Whereunto a like example in the same word is read in the Chaldie paraphrasis of Ester the 4. chapter & 5.verle, התך המתר לדניאר לדניאר במתקרי התך which in : דיערשל מימר פומדי: which in English is thus much: And Ester called for Daniel, whose name was Hathac, by the word of whose mouth the matters pertayning to the kingdome were cut out: that is, determined and appoynted. And in other wordes of the same fignification wee hauelike examples. In the second chapter of Ester the first verse, King Assuerus remembred Vashti, וארת משר נונר עליח and that which was cut out vpon her: that is decreed and by judgemet determined to come vpon her. Also in the first booke of the Kings, the 20.chapterand 40.verle בן משפטך מתנים חרצרת So is thy judgement, thy selfe hath cut it out: that is, thou hast by thy owne sentence determined it. A phrase in Latin Authors vsuall cnough, as when Cicero in his 4. plea against Verres

186 A CHRONOLOGIE OF THE Verres sayth, Res ademm defereur isting; mere deciditur. The matter is referred to him and cut off after his manner: that is, determined. Theodoretus in his exposition of this place, taketh the Greeke word in the same sence, they are cut: that is, appoynted and decreed.

Hereby it is cleere that Pererius his reason being taken from mans interpretation, and not Gods worde, can bee no good ground for the Moone yeares to stand upon. Let the Pope and twise so many Bishops more, in their Councell set it up as sure as they can, God his word is more powerfull then they, to pull it downe.

Furthermore, though this were graunted vnto him, that the Latin edition by the Councels
decree hath divine authoritie, and therefore
force sufficient to prove the yeres of the moone
to be vnderstood in this place by the word abbreniate shortened: yet for all that, such was
the mans blindnes, even those his short yeares
are yet too short to fill vp the want before spoken of, and to reach to the passion of Christ. For
490. yeares of the Moone make but 475. of the
Sunne: which expire two full yeares at the
least before Christ dyed.

Iam not ignorant that Pererius would help out this matter by a distinction of inclusive, and exclusive computation. Inclusive hee termeth when the first and last are included in the number. Exclusive when they are left out; and thinketh

thinketh that the whole number in all should bee 490. Moone yeares or 477. of the Sunne, with the first and last included: and without them two onely 488. of the Moone and 475. of the Sunne betweene to be reckoned.

This is a ridiculous shift. For the Prophet doth not namely speake of 490. yeares or 477. (that is, gathered by interpreters, and not without some controuersie among them) but of 70. weekes So that if the extreames, first and last, were to bee excluded, they should bee weekes, rather then yeares. Indeede if the Prophet had sayd that there were 490. or 477. yeares, from the yeare of the commandement to the yeare of Christs death: it might peraduenture haue made some cause of wragling about this, whether the first and last yeares should be excluded or no. But heere is no fuch matter. The extreames here expressed, are the commaundement to build Ierusalem for one: and the other, as it is understood, the death of Christ. Now then, if the Prophet say, that from one of these extreames to the other, are 490 or 477. yeares exclusively: two dayes onely must be excluded, rather then two yeares. For the commandement was giuen in a daye, and the death of Christ happened in a daye. It were strange to make each of them of one whole yeares continuance: and farre from that exact reckoning which Daniel maketh of his 70. weekes: first seuen,

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Therfore Julius Africanus, who as the chiefe author of these Moone yeares, is alleadged by Pererius, neuer once dreamed of any such exclusiue computation. I must acknowledge that he takethindeede this place to bee vnderstood of 490. Moone yeares: which kinde of yeares the Hebrewes vsed, as he saith. But he could not stretch them any further then to the 16. yeare of Tiberius the Emperour of Rome: which is short by two whole yeares of the time set by Pererius for the passion of our Lord, in the 18. yeare of Tiberius. And as they are short of his passion: so they goe surther then his baptisme. For which cause that opinion of Africanus can no waye stande, making an ende of Daniels weekes, neither in the birth, nor the baptisme, nor the death of Iesus Christ.

Neither can that conceit of Africanus touching the Moone yeares hereto be understood, by that reason which he bringeth for it, that is, by the custome of the Hebrewes, be approued. Their moneths, I graunt, were in some fort taken by the course of the Moone. But the continuance of their yeres was ever directed by the Sunne: and that as well before the captivitie of Babylon, as after: as may by good arguments out of holie Scripture be proued.

They were commaunded to celebrate their feast

PERSIAN MONARCHIE. feast of vnleauened bread, yearely from the 14. day of the first moneth to the 21. thereof, answerable to our Aprill in part (This was according to the course of the Moone.) And withall, to keepe it yearely in that season of the yeare, wherein their barlie haruest begun : as is euidently to bee seene in the 23. chapter of Leuit. the 10. verse. When yee bee come into the lande which I give vnto you, and rease the harnest thereof: then ye shall bring a sheafe of the first fruites of your harnest unto the Priest. Which could not bee but by the course of the Sunne. Likewise seuen weekes after that feast ended, was appoynted the celebration of Whitsontide, at the end of their haruest: which for that cause is named the Haruest feast, and the seast of first fruits, whereof an offering was brought to the Lord, Exod. 23.16. Lastly, their feast of Tabernacles euery yeare was kept in the 15. day of the 7. moneth: and withall in the ende of the yeare, after their vintage in Autumne, when all their grapes and other fruites of that season were gathered, Exod. 23.16. Deut. 16. vers, 13. It could not possiblie be, that the end of their haruest should be euery yere 7. weekes after Easter: and the end of their vintage, called the end of the yeare, alwayes from time to time in the 15. day of the 7. moneth, but by the yeare of the Sunne: whose course being finished brought it to passe.

Now

Now that it seme not strange which I have brought concerning the lewes haruest beginning in Aprill, and ending seuen weekes after toward the ende of Maye, or not long after the beginning of lune, because in our countries it is much latter about August: we are to knowe that lewrie being a hotter countrie, as nearer to the equinoctial line, and the sommer tropick then ours by 20. degrees, hath the haruest by reason thereof much sooner then with vs is accultomed, even in their first month and the fpring of the yeare. The Isralites went ouer Iorden the 10. day of the first month, being the time of haruelt, & foure daies before their passeouer. The disciples of Christ in § 6. of Luke the first verse, a little after Easter walking through the corne plucked the eares of corne, and rubbed them in their handes and did eate them. Which argued the ripenesse of come at that season. Plinie in his 18. booke and 18. chapter, speaking of the Egiptians, which are neere vnto Iudea; telleth that they goe into their fieldes with the sicle a little before Aprill, and finish their haruest in May.

These scales then every year falling to the time of harvest, bring manifest proofe for the year of the Hebrewes, that it was ordained by the course of the Sunne. The time of the children of Israels eating Manna, in scripture is accompted 40. years: in the end of the 16.

chapter

PERSIAN MONARCHIE. IQL chapter of Exodus, reckoned from their departure out of Egypt, Nombres the 33. chapter the 3 8. vers. Which number from the same season of the yeare to the same, by the yeares of the funne is most exact. For they came forth of Egipt the 15. day of the first month, in the beginning of barly haruest. And the very same day of the same month, in barly haruest their Manna ceased. Ios. 5. 12. In the 25. chapter of Leuiticus, the Isralites are commaunded to fow their feeld, and cut their vineyardes, and gather the fruites thereof 6. yeares: and to let the 7. rest as a sabbath yeare to the Lord. And 7. of those sabbaths are accompted 49. yeares, at the end whereof in the 10. day of the 7. month began the Iubelie. These yeares most manifestly were yeares of the sunne. Otherwise all the fruites of those yeares could not have been gathered in haruest and vintage, as God appointed. For 49. yeares of the moone would verie neere haue cut off one and a halfe, the last expiring in winter before anie corne or other fruite were redie to be gathered therein.

Daniell himselse toward the beginning of this chapter, made mention of the 70. yeares of captinitic. VV here no one, that ever I heard of, vnderstood other yeares then of the sunne. It were a strange thing, if in one chapter first speaking of 70. yeares, and after of 70. weekes of yeares, he should understand divers fortes of

yeares;

Iof.3.15. and 4.19.

and 5.10.

192 A CHRONOLOGIE OF THE yeares one of the sunne, and an other of the moone. Augustine in his 15. booke de cinitate Des the 14. chapter, disputing against the opinion of some, who were perswaded that the yeares of the ancient fathers, which lived in the first age, were not of the Sunne: vseth these wordes: Tantus tunc dies fuit, quantus & nunc est. Tantus tunc messis, quantus & nuc est: quem luna capta & finita conclusit. Tantus annus, quantus & nunc est, quem 12.menses!unares, additis propter cursum solis 5. diebus & quadrante, consummant. The daye was as greatthen (layth Augustine) as it is now. The moneth as great then as now, contained within the compasse of the Moones course from the beginning to the end. The yeare was then as great as now, perfected by twelue moneths of the Moone, with five dayes and a quarter added. Twelve moneths of the Moone with five dayes and a quatter more, make vp the Sunnes yeare, the same which wee now vse at this day. For every moneth in old time, by Augustines iudgement, contained iust thirtie dayes: as is to bee seene in his fourth booke De Trinitate the fourth chapter, where he writeth thus: Si 12.menses integri considerentur, ques triceni dies complent, talem quippe mensem veteres obseruauerunt quem circuitus lunaris ostendit. That is, if the twelve moneths whole bee considered which containe thirtie dayes a peece. Such

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Such was the moneth by men of olde time obferued, eue that which the course of the moone shewed. This is manifest by the historie of Moes floud in the seuen and eight chapters of Genesis, where we are taught that the floud begun the seuenteenth day of the second moneth: and the Arke rested on a mountaine of Ararat in the seuenteenth day of the seuenth moneth. Which space there by Gods holy spirit is counted 150. dayes: which reckoning giueth to euery moneth thirtie daies a peece, neither more nor lesse.

Imight bring other testimonies to consirme this custome of the Hebrewes yere, ordered by the compasse of the Sunnes mouing, if it were needfull: but I hope that which hath been sayd alreadie, is sufficient to improoue the first shift of Africanus and other, deuised by 490. short Moone yeres to cut short the time of Daniels prophesse by 13. yeares: that is, two whole weekes of the 70. within a yeare. Seeing that they can neither serves his 20. yeare, to the suffering of Christ, for which they are brought, nor yet the custome of the Hebrewes reckoning in holie Scripture will beare them.

Theother shift is as bad and sillie as that, if not more. For some who could not abide that forced wresting of Moone yeares, where there is no likelihood of such to be ment, went ano-

N ther

A CHRONOLOGIE OF THE ther way to worke, making two beginnings, and thence two twentieth yeres of Artaxerxes. his raigne. One beginning was immediatly after the death of his father Xerxes in the 4. yeare of the 78. Olympiad. The other nine yeares before in the 4. of the 76. Olympiad: wherein he was appoynted king by his father yet liuing, nine yeares before his death; from which the 20.is the 3.of the 81. Olympiad for the beginning of Daniels weekes, fayth Gerardus Mercator. Wherein notwithstading he was greatly deceived, by what error I know not. For reckoning from the third of the 81. Olympiad, to the last of the 202. wherein Christ dyed: wee shall finde no more but 486. yeares at the most. And therefore I see not by what reason he sayth, that the 70. weekes contayning 490. yeares, beginning at that twentieth of Artaxerxes, expired in the death of Christ.

Temporarius therefore making two beginnings, and two 20. yeares of Artaxerxes, as he doth, accounted from the first twentieth 483. yeares to Christ his baptisme; which was about three yeares before his passion, and so endeth the death of Christ, three yeares and more before the end of Daniels weekes. But what reason had Mercator and Temporarius to thinke, that Artaxerxes begun to raigne whilest his father was yet aliue, so long before his death? This is a matter worth the examination.

tion, being the ground of a great errour. The reason which they bring is in this manner. Themistocles the Athenian in the second yere of the 77. Olympiad, being expelled out of Athens by his vnthankfull countrie men and citizens, notwithstanding the great and wonderfull deliuerance of all Greece from the power of Xerxes king of Persia, by his wisedome and prowesse especially wrought: sled to the same Xerxes; as Ephorus, Deino, Cleitarchus, Heraclides, Diodorus Siculus, and other storie writers declare.

Againe, that Artaxerxes the sonne of Xerxes raigned in Persia, at such time as Themistoeles fled to the king thereof for succour, it is testified by an ancient author of credit, euen Thucidides himselse in his sirst booke of the Peloponesian warre, writing that Themistocles flying by sea to Ephelus, & after going higher into Asia with a certain Persian, देन गर्भमान अर्थेम्प्याच महदे Carinia Αρταξίρξιω & Είρξε, νεωςι Εκτιλούοντα: that is, sent letters to king Areaxerxes the son of Xerxes, who a little before begun to raigne. If Themistocles flying, came to Xerxes king of Persia, and sent letters to Areaxerxes his sonne then raigning also in Persia: it must needes be that Areaxerxes had been made king a good while before his fathers death: for that happened about sixe or seuen yeares after the banishment of Themistocles. This is the force of their argu-

ment.

196 A CHRONOLOGIE OF THE ment. I have heard it reported of one Doctor Medcalfe, who sometime was master of Saint Iohns Colledge in Cambridge, a man of no great learning himselse: but for care and earnest endeuour enery way to advance learning, giuing place to none. Whereby it maye bee thought that that famous Colledge hath by his meanes the better prospered and flourished euer since, with so great a companie of excellent Diuines and skilfull men in other knowledge. I haue (I say) heard it reported of him, that hauing on a certain day at supper with him some of the chiefe Seniors of the Colledge, hee sent for two Sophisters to dispute before them. The one tooke vpon him to proue that his fellowes blacke gowne was greene; requiring this only first to be granted vnto him, that if there were any greene gowne in that chamber, it was on his backe. Which was not thought vnreasonable: because it was euident, that there was none else had any. This then being once granted, he framed the rest of his proofe in this maner. That (saith he) poynting to a greene carpet on the table, there is a greene in this chamber all our eyes witnesse: and that there is gowne in it, your owne vpper garment on your backes. proueth: whereof it followeth, that here amogst vs in this chamber there is a greene gowne. Doctor Medcalfe hearing this was greatly delighted, and affirmed in good sadnesse that it

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was a good reason: & withall asked the judgement of the Seniors there present: who smiling,
commended the schollers wit.

Such a sophistication is here brought, by ioyning things together which ought to bee sundred. For neither they which tell of Themistocles flying to Xerxes, once euer dreamed of Artaxerxes raigning at the same time: not Thucidides speaking of his coming to Artaxerxes, had this in his mind to think that Xerxes should bee then aliue: which I will prooue by good witnesse. For Plutarch in the life of The. messtocles writeth thus: Ounsides will se if xaeon hanψακην 🕒 i τορεσι, τεθνηκότ Φ Ξίρξε, πεὸς τον μόν αυτέ τω θ:μιςουλεί γενίωτας τίω έντευξη. Thucidides, saith Plutarch, and Charon Lampsacenus tell that after Xerxes was dead, Themistocles came to his sonne. Æmilius Probus confirmeth it in these wordes: Scio plarosque ita scripsisse, Themistoclem Xerxe regnante in Asiam transisse : sed ego potissionu Thucididi credo, quòd atate proximus crae. I know, saith Probus, that many writers report, Themistocles to have passed into Asia whilest Xerxes was yet alive: but I rather beleeue. Thucidides, who was neere those times. Lastly, Lawrence Codoman in the secondbooke of his Chronologie, is as plaine for icas may be. That (layth he) which Thucidides testifieth in his first booke, that Themistocles fled to Artaxerxes, of late having begun to raigne:

was

raigne: must be evnderstoode of the Monarchie of Artaxerxes, begun after his fathers death.

There was some difference betweene them I grant, in regard of the persons to whom, and the time when Themistocles came: some thinking it to bee done when Xerxes was king, before the raigne of his sonne. Other, when Artaxerxes raigned after the death of his sather. But all agreed in this, that at such time as Themistocles sled out of Greece, there was not two, but only one king of Persia: which is most

certainly true.

Let the record of all histories bee sought, for the whole time of the Persian Monarchie from the beginning to the ende: it shall never bee found that the father and his sonne raigned together. Herodotus indeed in Polymnia, not far from the beginning, telleth of a custome and lawe of the Persians, that their king going to warre, first appoynted an heire who was to fucceede him in the Empire. And that Xerxes was so appoynted by his father Darius, having prepared all things readie for his voyage agaynst Ægypt, to be next king afterhim. Yethe neuer raigned till his father was dead. Sono Denier ... when Darins was dead, fayth Herodotus, the kingdome came to his sonne Xerxes. So that if Artanernes, as they say, were appoynted king by his father Xerxes in his life time, it was but

Dersian Monarchie. 199 but for the next place after his fathers death, to be an heire apparant and successor. Farre from that imperial maiestie which Thucidides giueth to him, calling him farilla vensi Carielovia, a king newly come to his kingdome.

But for my part, weighing all circustances, I see not any colour that Areaxerxes should be chosen so much as heireapparant by his father yet liuing: much lesseking. He had three sons by his chiefe wife Queene Amestris: first of all Darius: then two yeares after another called Hystaspes: and last of all this Artaxerxes: besides two daughters, as Ctesias declareth. By the custome of the Persians it must needes bee, that he named his next heire and successor to the crowne, before his famous voyage into Greece. And who was then to be named before his eldest sonne Darius? For Gerardus Mercator in his Chronology makethic athing past doubt, that Artaxerxes was at that time vnborne. Whereunto agreeth that which wee reade in Iustin, in the beginning of his third booke concerning the age of Artaxerxes at his fathers death: which happened about 16. yeares after his going foorth agaynst Greece. For there by Iustin he is termed admodum puersa very child. If he had then been borne :yet there is no likelihood that he should have been preserred either besore Darius the eldest of all; or the next, that is Hystaspes, being elder then

he.

he. This deuise therefore of two beginnings and two 20. yeares of Artaxerxes, to helpe out the want of so many yeares betwixt the twentieth yeare of Artaxerxes and the death of Christ, is a very poore shift and altogether friuolous.

If plaine proofe had been brought by the testimonie of ancient writers, that the kingdome and monarchie of Artaxerxes begun whilest his father lived, and that they raigned both at once many yeares together; they had sayd somewhat to the purpose. But that is not done: It is setched about I know not how, by vaine coniectures, and gessing, and childish wrangling and sophistrie. The reasons to work it are deceitfull, and have nothing at all in them but a colourable shew without substance.

That therefore which Iulius Africanus writeth in his Chronologie the 5. booke, that if we begin to number Daniels 70. weekes from any other beginning then the 20. of Artaxerxes:

The interpolation of Artaxerxes

PERSIAN MONARCHIE. the Persian kingesto build Ierusalem; or how the word Meshasin this place can bee applied to our Sauiour Iesus, euen by their owne exposition, for if the 70. weekes expire in the death of Christ, as Beroaldus with the most part and best learned thinke, why doeth Daniel reckon onely threefcore and nine to Messias, except they will say that Messias is here taken for the seauenth yeare before the death of Messias, which were a strange kinde of interpretation. And as Chronologie here fitteth not for Messias to be understood of Christ our Lord: so the verie text it selfe is against it, which maketh onlie seuen weekes, that is 49. yeres distance from the comandement to Messias in plaine speech; so that it cannot bee applied to our blessed Sauiour without strayning and wresting, which they who so vnderstand it of Christ Tesus are driven vnto. They are fame to vse chopping and changing, adding and taking away, contrarie to the expresse commandement of God: For first, whereas the original text after these words seauen weekes hath a relt, yea that rest which is vsuall in the middelt of a sentence, to signifie a pause after halfe the verse now alreadie ended: this pause by them is taken away, and the wordes without anie rest at all continued with the next following, and the pause or stay made at 62. weekes in this manner: From the out going of the word to build againe Ierusalem vnto Mestins

Here is great ods, what is this els but to make Gods word a wax nose to turne which waie a man list at his pleasure? How is it possible that by such kind of dealing divine scripture should be rightly vnderstood? Howe shall the Iewes by such wresting of texts, bee made Christians and brought to beleeve that Christ is come? Here it may bee, some will say vnto mee, you make more a doe about distinctions & pauses and pointes then is need: those are small matters and not so strengthlie and preciselie to be looked into. I may give men leave to thinke as they list but the truth is, that even these small matters

matters of distinctions and rests, are of great weight & importance to the true understanding of God his holie word: yet bee it graunted, that as small matters they may bee neglected. Is that also a small matter to put in wordes of their owne, which the custome of the original tongue will not beare? Well let that beey celded to, be it a trifle not to beessood uppon.

Thoughall this were graunted, and though there were no vowels nor points at all, yet even the verie manner of the speech it selfe were enough to reprove their interpretation: for who ever read in the Hebrew Bible this kinde of speech; Seven and threescore, and two for three score and nine? It is not the custome of the holie Ghost to speake after that manner. If all the Hebrew scripture from the beginning of Genesis, to the end of Malachie be sought throughout, no one cleare example of the like can bee sound.

As for that which Pererius bringeth from the twelfth verse of the 45. chapter of Ezechiell: Tremellius will soone teach him, that it is in another kinde.

If therefore neither agreement of time, nor text of holy scripture permit the name Messias in this place to be referred to Iesus Christ: we are to examine what other signification of this word is more agreeable to both. It is vsed somtimes of our Sauiour Christ, and sometimes

more

A CHRONOLOGIE OF THE 204 more generally take, as before is shewed, for any annoynted Priest, Prophet, Prince, or chiese Gouernour of the common wealth, and this is the fignification, which in my judgement best fitteth this place. And of Christian interpreters Eusebius is the man, which hath either taught me it, or guided me to it, or confirmed mee in it: who in his eight booke de demonstratione Enangelica having brought the exposition of Africanus, understanding here Christ Iesus by the name of Messias or Christ, addeth these wordes. Фทุเมิ หลุย เราย์คลุง อาสาของสา พารอง เหตือาในบ รอง เม ราที สาคอุทยเหญิง γεαφή δηλέμβου χειτον ηγέμβου, έκ αλλου έ) τε κοπαλόγου ชายีนาาแม่ พออุดหาย์ละ, หู าแม่ ชาง βαδυλών 🕒 อีพลร์อร์งา, ห่วยphiar, To has oppleplar, is zeisès il do dangaleir the yeaph. That is; I say that the Gouernour Christ here spoken of in this text of scripture, by an other fignification or acception is no other but a succession of high Priests, which after this prophesie, and the Iewes returne from Babilon gouerned the people, which the scripture vsuallie calleth Christs or announteds.

In this number hee reckoneth *Iudas Macha-baus* and his brethren, and their posteritie, who exercised a kingly gouernment ouer the Iewes, and a little after expounding these words in the 26. verse. Christ shall be cut off: who (saithlie) is this Christ, but the gouernour which by succession of the Priests kindred ruled the people? This Christ therfore endured all the time wher-

Persian Monarchie. 205 in these weekes were to bee sulfilled: but so soone as they once were ended according to this prophesie, the chiefe ruler of the people of that succeeding kindred was cut off, saith Eusebius.

This is a notable saying of Eusebius to declare the true meaning of the worde Messias; which may direct vs to understand this most excellent prophesic aright, Theodoretus herein agreeth unto him.

I take it somewhat more largely then Eusebius and Theodoretus doeth, not of the Machabies onely, but of other chiefe rulers and kings of the lewes common wealth, within the compasse of these weekes, as the Hebrew scholiasts Saadias, Aben, Ezra, Iarchi, and some other expounde it. Not one Hebrew writer that euer Iread, vndestood their Messias by this worde, but a succession of annoynted, eyther Priestes, or Gouernours.

The decree to build Ierusale, I take to be that which was made by Darius for the building of the temple, which was the chiefest parte of the citie. In the second yeare of that Darius, and the 6. month the first day toward the end of our August, they were commaunded in the Lordes name by his prophet Aggie, to build the holy temple of Ierusalem: as wee read in the first chapter and first verse of the prophet. After they had begun to build, the governours of the

coun-

A CHRONOLOGIE OF THE countries beyond Euphrates came vnto them to know by whose authoritie they tooke that Ezra chap. workevpon them, who answered that Cyrus s.and 6. had given them leave to doe it long before in the first yeare of his raigne. Of this answere they certified king Darius. By whose commaundement search was made: first in the recordes at Babylon: after at Ecbataua the chiefe citie of Medes, where a record touching that matter was found. Herevpon Darius made a new decree for building thereof; and fent it to the gouernours of his countries beyond Euphrates, charging them to permitte and helpe forward the building thereof.

All these thinges were not done in a little time, from the prophets fending by God 2bout that matter, to the time wherein Darius fent his decree. It asked some time to beginne the worke after the prophets warning. And then for the gouernours in other provinces to be certified. And after themselues to come and examine the matter. At what time it is fayd that they found the worke in good forwardnesse, the beames being layde in the walles. E?ra the 5 chapter 8.verse: and after to certifie Darius: and then to search the recordes, and that in those farre places of Babylon and Ecbataua. And lastly to send forth the new decree. So farre as we may gesse, this time might be

about some 8, or 9, monthes, and bring vs to the

PERSIAN MONARCHIE. themonth of Aprillor Maie in the 3. yeare of Darius. And who was this Darius? In my iudgement no other but the surnamed Nothus, who was sonne to Artaxerxes Longimanus. This Artaxerxes (as Thucidides then living testifieth) died in the 7. yeare of the Peloponnesian warre in winter which was the 4. of the 88. Olympiad. After him Xerxes and Sogdianus raigned 1. yeare. And after them this Darius whose 3. yeare at that season wherein the decree to build the temple went out, falleth toward the end of the 3. yeare of the 89. Olymp.

For the publishing of that decree to Messias. that is the first governour of the new builded citie, are accompted here by Daniel 7. weekes, contayning 49. yeares. VV hereof 17. pertained to Darius aster the decree : for he raigned 19.in all. The other 32. were of Artaxerxes Mnemen his successor. In whose 20. yeare Nehemias was sent to build the walles of Ierusalem, and 12. yeares after, the building of the walles being finished and the Messias or gouernour appointed, and the common wealth euery way set in order: hee returned to Artaxerxes in the 32. yeare of his raigne.

The proofe hereof is cleere by scripture. In the 5. chapter of Nehemias the 14. verse. From the time fayth Nehemias, that the king commaunded me to be gouernour in the land of Judea, from the 20. to the 32. yeare of king Ar-

taxerxes

208 A CHRONOLOGIE OF THE taxerxes, that is 12. yeares: I and my brethren haue not eaten the bread of the gouernour. For the gouernours before mee had beene chargeable to the people, and so forth. Also in the 12. chapter of the same booke the fixt verse. All this while (saith he) was not I at Ierusalem, for in the 3 2. yeare of Artaxerxes king of Babell

I returned to the king.

Ioseph Scaliger in his fixt booke de emendatione temporum, giueth his voice with this exposition, affirming that Darius Nothus was the king under whome the decree was made to build the Citie, and that from it to the Areetes and walles of Ierusalem finished, were nine & fortie yeares. After which time, Nebemias directis platais vrbis & vicis exadificatis, atque omnibus rebus compositis reuersus est in Persidem anno Artaxerxis altero & tricesime. Nehemias (saith Scaliger) so soone as the streets of the citle were directed, and the lanes builded,& all thinges set in order, returned into Persia in the two and thirtieth yeare of Artaxerxes.

It is here to be observed y the Prophet speaketh of the Messias, and the building vp of the Citie, as beginning both at one time: For hauing foretold that there should bee to Messias seauen weekes: it followeth immediatly after how long the Citie was to continue. The reafon whereof is this, that there could not be conueniently any Princely government of the com-

PERSIAN MONARCHIE. mon wealth before the building of the Citie, wherein the Princes Court and Pallace should be: which Pallace for the Prince was builded by Nehemias also, as appearethin the second of Nehemias, verse eight. Hereofit is that Sanballat in a letter to Nehemias, ioyneth thesetwo together: the building of the walles, and a king set ouer the lewes. It is reported (saith Sanballat) among the heathen, that thou & the Iewes thinke to rebell: for which cause thou buildest the wall that thou mayest bee their king according to their wordes. Thou hast also ordained Prophets to preach of thee in Ierusalem, saying there is a king in Juda.

These two thinges then begun together, the Citie builded, and the annoynted Gouernour thereof, as also the end of both was at one time, declared in the 26. yerse. After those 62. weekes shall Messias be cut off, and the Citie and Temple shall the people of the come Gouernour

destroy.

Thus whereas Daniel hath deuided his 70. weekes into three parts: The first of them hath his true meaning by text and time approued, from the decree to build Ierusalem, to the same building finished, and the established gouernment in it, beeing the space of 49. yeares: The second part containeth 62. weekes, wherein Ierusalem so builded with the common wealth, and state, and princely gouernment thereof

mon

A CHRONOLOGIE OF THE 210 thereof was to continue, that is to say, from the building of the Citie finished, and the Prince or ruler appointed in the 32.0f Artaxerxes Mnemon: vnto such time as the ruine and fall of the same Citiebegan, which was about the nine yeare of Nero: For about that time Albinus the Roman Gouernour of Iudea & Ierusalem, by his great couetousnes and crueltie in most wofull manner oppressed the lewes, for bribes, euen selling them to be spoyled and robbed of their goods, at the will and pleasure of most lewd ruffins and bad persons. As fosephus declarethin his second booke of the lewes warre the thirteenth Chapter, inferring thereof that τα σπέρματα τ μελλέσης άλώσεως εκ τύτε τη πολει κατεβάλλετο. the seedes of Ierusalems captiuitie approching, was from that time sowne, meaning that those troubles vnder Albinus were the beginnings of the Iewes thraldome and vndoing, as indeede they were, which in the twentieth booke of antiquities the eight chapter, hee declareth more plainely: where having spoken of the great miserie of the Iewes, which they suffered by the mercilesse crueltie of Albinus, hee vseth these Wordes. Likelys Hanisa is Kaips owien The minis hip एउन हाँ ए कर्मित मीर्ग्या मचार्या होंगे के प्रस्तु . From that time forward saith losphus, especially our Citie began to be ficke, and all things going then more and more to decay. The wofull calamities of Ierusalem euery day falling more and more to wracke

Persian Monarchie. 211
wracke after the gouernment of Albinus, by
a borrowed speech hee termeth sicknes.

In the beginning of that yeare, at the feast of the Tabernacle it was, that a certaine man of the common fort brought vp in the countrie, called lesus the sonne of Anani, as a messenger by divine motion from God, to foreshew the vtter ruine and desolation of Ierusalem to come in that last weeke of the 70. which was yet behinde, in the streetes of the Citie cryed day and night; a voice from the East, a voice from the West, a voice from the foure windes, a voice against Ierusalem and the Temple, a voice against Bridegroomes and Brides, a voice against all the people. The Magistrates and Nobles of the Citie not abiding his outcries brought him before Albinus: who caused him with courges to bee torne to the bones, when the fillie wretch neyther wept nor craued anie mercie, but at euery stroke answered woe, woe, to Ierusalem. In this manner crying hee continued seuen yeres & more without anie hoarsnes or wearines: neyther curfing them that hure him, nor thanking them that releeved him. Ac the length going on the walles with this crie woe, woe, to the Citie, and the Temple, & the people, hee added these wordes, woe also to my selse, and was presently slaine with a stone hurled by an Engineathim from the enemie beseeging the Citie.

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Thus the second part of this Prophesie, fore-shewing how long the lewes common wealth after the ordering thereof should continue before it began to decay, contained 62. weekes, that is, 434. yeares: for the 32. of Artaxerxes Mnemon was the fourth yeare of the 101. Olympiad, towards the end wherof the building of Ierusalem was sinished, and the Iewes common wealth appointed, and the first yere of the last weeke, was the second yeare of the 210. Olympiad, beginning toward the end of it in the spring time of the yeare. The space included containeth the full number before declared.

The third & last part is one weeke, euen the last of all the 70. wherein after the former 62. weekes expired, Messias, that is the last Ruler was cut off, and the gouernement of the Citie quite extinct, for when their last king Agrippa in the twelfth yeare of Nero, foure yeares before the destruction of the Citie, went about to perswade the people to obey Florus the Roman deputie, by whole tyrannie they had beene incomparably more vexed and oppressed, then in the time of Albinus his predecessor: The people were so stirred against him, that they could not containe themselues any longer, but threw stones at him, and droue him out of the Citie, as Iosephus declareth in the sixteene chapter of the second booke of the Iewes war.

If any here object, that Caius Cafar the Emperour

PERSIAN MONARCHIE. perour of Rome after the death of this Agrippas father, made Iudea a prouince to bee gouerned by a Roman Deputie, and bestowed on this Agrippa the kingdome of Chalcis, which pertained to his vncle Herod; I answer that this Hered had his kingly Pallace in Ierusalem, and obtained of C. Casar for himselse & his successors, not onely the rule and power ouer the Temple, and whole treasurie: but also authority of chufing the high Priests, and deposing them at his pleasure, and the calling of the judges together, and other matters pertaining to the service of the Leuites and Prioftes in Gods Temple; All which his Soueraignty dyed in this last weeke about foure yeres before the destruction of the Citie, yea before in the time of Albinus, in the beginning of this last weeke: anarchie and vnrulie disorder begun to rise, and good gouernment to fall: which losephus immediatly before the worde concerning the seedes of Ierusalems thraldome sowen, in the second booke of the Iewes war the thirteenth chapter before by me cited, seemeth in this short speech to signisse மகுமைப் நில் சிவ கிவர்கள் மால் Tyrranie or vsurped gouernment was exercised by manie. This beginning of misrule by little and little grew to further increase, till at the length the king was driuen out, and not long after al other magistracy of lerufalem was likewise abolished, all good gouernment ceased, as Iosephus in plaine words declareth,

A CHRONOLOGIE OF THE declareth in the fourth booke and fift chapter of the lewes warre, that the citie was without a ruler to guide it. And in the second chapter of the fift booke: that all law of man was troden vnder foot, and the law of God made a scorne, and the lawes of nature it selse disturbed. All things were ordered by the will of lawlesse ruffians, their pleasure stood for law. A most pitifull disorder and tumultuous anarchie raigned amongst them by the wilfull malice of gracelesse rebels, appoynting iudges of their owne choyce for their turne, and creating hie priests whom they list, vile and vnworthie men: and those of such tribes, as by Gods commaundement were forbidden that holie seruice.

Thus wasit fulfilled and verified which Daniel here foretold of Messias, to bee cut off after 62. weekes in the last of the 70. Whereunto he also addeth this more; that in the same weeke the citie and Temple should bee destroyed by the come gouernours people: meaning the Romane armie which wasted Ierusalem and Iudea by the space of soure yeres to gether continually, from the 12. yeare of Nero to the end of the warre. First, Florus the Romane deputie begun by his intollerable couetousnes and merciles oppression, turning the peoples hearts against him to complaine of their wrongs by him sustained. Which so stirred him, that forthwith hee fought a new quarrell of greater reuenge, Persian Monarchie. 215
uenge, and fent vnto Ierusalem for 17. talents
of silver to be given him forth of the holietreasuric. Which being denied, he made no more
adoe, but came against Ierusalem with an host
of horsemen and sootmen, by force and armes
to obtaine his wil, and revenge himselse of such
as had spoken against him. Being entred within the citie into the Deputies pallace, he cryed
to his souldiers, commaunding them to spoyle
the citie and slay whomsoever they met.

Thus Ierusalem was given for a prey, and the inhabitants slaine, man, woman and childe, to the number of 630. and many of the Nobles whipped and torne with scourges and crucified. And not herewith content, a little after he sent for new souldiers, who once againe killed the poore Iewes in peaceable manner, going foorth of their citie to meete and receiue them with a friendly welcome. Some were beaten downe with clubs, some troden vnder the horses secte, some choked in the great prease at the gates, many slaine with the sword. And after that, by the same Florus, was a new slaughter made of the lewes in Cæsarea. After all these troubles, Florus not yet contented, made a great complaint of the Iewesto Cestims the gouernour of Syria: who for that cause brought a great armie against Iudea, and destroyed many townes and villages therein, giuing the spoyle thereofto his souldiers. At the

216 A CHRONOLOGIE OF THE last he brought his armie in battel aray into learusalem, and burned divers streets thereof, and made havocke of the lewes.

Thus was the Lords inheritance consumed and destroyed by the cruell Romanes, til at the length Vespasian and Titus, sent by the Emperour Nero, wasted all the whole lande, and brought vtter desolation upon the Temple and citie, both burnt with fire: thereby sulfilling Daniels prophesie, and making an ende of his 70. weekes, being yeares 490. From the third of Darius Nothus, wherein the decree went out to build Ierusalem, to the ouerthrow thereof, that was the third of the 89. Olympiad, this the first of the 112. both almost expired: the space between is 490. yeares.

Yet for all this crueltie and hot warre of the Romanes against the lewes, divers of the deputies and generals in most friendly manner were content to make covenants of peace with many of the lewes: who being quietly minded in favour to the Romanes, and detesting the different and lewed doings of the seditious rebels, sought their friendship. Cestius Gallus in the beginning of that warre, offered a league of friendship to the citizens of Ierusalem: which many (leaving that rebellious rout) embraced, and fled out of the citie vnto him. Likewise, Vespasian and Titus divers and sundrie times received many into their friendship comming

vnto

PERSIAN MONARCHIE. 217
vnto them, and most louingly offered a faithfull league of sure peace to anie whosoeuer were desirous of it, in loue and good meaning to the Romane gouernment, and hatred of the rebels. Of which fort desiring peace, and parties of that league, was a great number not only in Ierusalem, but divers other places.

All this is faithfully recorded by fofephus an eye-witnesse of those times: Danisons historie also confirming the same. And this it is which the Prophet Daniel seemeth to meane, where he speaketh of a couenant to be established to many one weeke: as some expositors have vnderstood it, and namely R. Salomon, surnamed Iarchi, Rabbi Leui the sonne of Gershom, Aben Ezra, and R. Abraham in his Cabbala. But for my owne part, I thinke rather that it is to bee referred to the new couenant of the Gospell of Christ, by the preaching whereof in this last weeke, the beleeuing lewes were especiallie at that time aboue al other, when so great miserie of woful destructió was now at hand, to be confirmed more and more in the true faith. And many also thereby then called and wonne anew vnto it, whom it pleased the Lord of life by offering that gratious league of saluation vnto them, not only to rid from those (horrible indeede, yet temporall) troubles approching; but also to saue euerlastingly. For there was (no doubt) at that time a great companie of holie

Saints

218 A CHRONOLOGIE OF THE Saints in Ierusalem and Iewrie which beleeved in Christ: of whose deliverance at that time the Lord had especiall care.

Although this is a thing not to bee doubted of: yet by the prouidence of God, that thereby his prouidece ouer his church may be knowne; wee have a notable record thereof in Eulebius

the third booke of his Ecclesiasticall historie the fift chapter. The Church (sayth Eusebins)

which was gathered together at Ierusalem, was commanded by an oracle from God to flit out of it to a certaine towne beyond Iorden called

Pella: to the entent that those good and holie men being taken out of the citie, place thereby

might be giuen to the vengeance of GOD a-

gainst it and the wicked lewes, by the destruc-

tion and ouerthrow thereof.

If any here aske who there is before mentioned to whom these words, he shall make a sure covenant, may be referred but the Romane generall. I answere, that it is no new thing in the Hebrew tongue for the person of the doer to be evnderstood, though not expressely spoken of before: when the transitive verbe hath an impersonal notion. A hundred such examples might be brought, some out of the olde Testament, some out of the new, some out of prophane authors, which I will not stand pon, being a thing well knowne and taught, even in the Grammer rules of the holie tongue. The meaning

Persian Monarchie. 219 meaning is, that before the vtter destruction of Ierusalem, a holie and sure couenant should be made vnto the faithfull number of the Iewes, chosen to saluation by such ministers and instruments as it should please God to vse for that worke in that last weeke of Ierusalem: in the one halfe or middest whereof the sacrifices appoynted in the law of God and accustomed, begun to be preclassed and accustomed,

begun to be neglected and cease.

First they rejected al sacrifices and oblations for any stranger which was not a lew, being before viually from time to time wont to bee offered. And a little after in the 13. yere of Nero, when Vespasian was come into Iudea and wasted the countrie: then the vnrulie rebels in Ierusalem abolished the lawfull custome of sacrificing, appoynting priests of the common people and countrie clownes, a thing forbidden by Gods lawe. They held the Temple and holie places, keeping themselues therein as a castle of defence: and at the length partly by the fedition within, and partly sharpe warre without, it came to passe that the priests in time of their facrificing were slaine by darts and stones hurled from the rebels: and in the ende for want of men there was no daily oblation any more offered. This Iosephus declareth in the 2. booke the 17. chapter, the 4. booke the 5. chapter, the 5. booke the 9. chapter, the 6. booke the first and fourth chapters, the seuenth

booke

A CHRONOLOGIE OF THE booke the fourth chapter of the Iewes warre. Wherfore not without cause in my judgement may those words of Daniel, touching the facrifices ceasing in the middelt of the last weeke, bee referred vnto these times of this warre: wherein by meanes thereof the facrifices of the Lords house were hindered so many wayes: fome were quite abolished, and others done either not by those to whom they pertained: or not so safely and freely as they ought. Yea I see not how any at all many dayes could bee offered, by reason of the seditious hurlie burlies in the citie, and the warre without, the facrificers themselues oftentimes being slaine or wounded in the middest of their offering. .

Master Iunius though hee thinke Christ Iesus to bee the agent and worker of these abolished sacrifices: yet for all that partly he referreth the working thereof to the time of Ierusalems besieging. Impus sacrificium & munus
abolebit ex facto, quia premente obsidione vrbis
destituentur commoditatibus sacrificiorum. He
shall abolish (sayth Iunius, speaking of Christ)
sacrifice and offering in regard of the wicked
by deede, because that the besieging of the citie
pressing them, they shall bee bereaued of the
profits of sacrifices.

This exposition is not strayned, it is plaine, without any wresting, turning, adding, or taking away: the course of Heauen, and holy Scripture,

Persian Monarchie. 221
Scripture, and prophane storie, all make one account, they all agree in the same reckoning: if it bee not new, all is well. For this is well sayde of an Hebrew writer, and worth the bearing in minde. שמוב עוללור חרמשונים מבעיר המחרונים
Better is the grape gleaning of the auncient, then the gathering of the later. Neither is it lightly to be regarded, which to sephus in his second booke against Apion affirmeth: that length of time is a most sure proofe.

For my owne part, I reuerence antiquities gray heares as much as any other, who beareth but this indifferencie to thinke that good reason is about all. For without it I would not

haue her contradicted.

Wherefore least this opinion of newnesse discredite my iudgement: I am to let the reader understand, that though it be not so rife as other: yet it is more ancient then peradmenture may be thought. Tertullian was one of the Latine Fathers most auncient, and very neere the Apostles, flourishing in the raigne of Senerus the Emperor, about 200. yeares after Christes with, and not past one hundered after the death of Iohn the Euangelist. Who in a booke of his, written against the Iewes, expounding this prophecie of Daniels weekes, beginneth he reckoning thereof from a Darius, which aigned nineteene yeares, after whome these oure succeeded one after another to the ende

A CHRONOLOGIE OF THE 220 booke the fourth chapter of the Iewes warre. Wherfore not without cause in my judgement may those words of Daniel, touching the sacrifices ceasing in the middelt of the last weeke, bee referred vnto these times of this warre: wherein by meanes thereof the facrifices of the Lords house were hindered so many wayes: fome were quite abolished, and others done either not by those to whom they pertained: or not so safely and freely as they ought. Yea I see not how any at all many dayes could bee offered, by reason of the seditious hurlie burlies in the citie, and the warre without, the facrificers themselues ostentimes being slaine or wounded in the middest of their offering. .

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A Chronologie of the of the Persian Monarchie. First Artaxerxes, then Ochus, after him Arses, and last of all another Darins, who was ouercome by Alexander. Whereby it is manifest that he meaneth the same Darius that I doe: for the beginning of this 490. yeares. Onely herein he was deceiued, that he supposed this Darius to be the same which is mentioned in the ninth of Daniel, and raigned ouer the Medes, when this message was brought unto him by the Angell Gabriell, And for the ende thereof hee bringeth it to the first yeare of Vespasian making this conclusion of all his account: Ita in diem expugnationis sua Iudai impleuerunt hebdomadas 70. pradictas in Daniele. So the Iews (saith Tertullian) at the daye of their subdewing fulfilled the 70. weekes foretolde by Daniel.

Thus for the Persian king, vnder whom Daniels weekes begun, there is no great difference betweene Tertullian and me: and for the time

wherein they ended none at all.

After Tertullian Seuerus Sulpitius, of the same standing with Augustine, Epiphanius, & Chrysostome, a writer for skil in the Persian storie deseruing great commendation, and to the true vnderstanding of Ezra, and Nehemias, & Daniels weekes bringeth such light, as is not in any ancient writer that ever I read to be found the like.

This Father in the second booke of his holy history

PERSIAN MONARCHIE. history speaking of Cyrus', saith that hee gaue the lewes leave in the beginning of his raigne to build the Temple, wherein they went a little forward, till such time as they were hindered by their enemies nere a hundred yeres after, in the raigne of Artaxerxes, who forbad them to meddle any more in that worke, which by that meanes ceased till the second yeare of Darus. The same Author after Cyrus having spoken of Cambyses, Darius Hystaspis, and Xerxes, placeth next him that Artaxerxes; Qui templi adisticatione inhibuit, which forbad the building of the Temple, and then having set another Xerxes with his brother Sogdianus betweene, commeth to that Darius under whom the temple was restored, and the building thereof persected in the fixt yeare of his raigne: From which time to the destruction of the Citieby Vespasian, he numbreth 483. yeares. His words be these, Caterum à restitutione templi vsque in euersionem que sub Vespasiano Consule Augusto per Titum Casarem consummata est, anni 483. Pradictum id olim est a Daniele, qui ab instauratione templi adeuersionem eius 69. hebdomadas futuras pronunciauerat: But from the restoring of the Temple, (saith Senerus) to the ouerthrow of it, which by Tiens Cafar was finished under Vespasian then beeing imperiall Confull, were 483, yeares.

That was by Daniel long agoe foretold, who

PERSIAN MONARCHIE.

andend to anie other kinges.

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224 A CHRONOLOGIE OF THE who had before declared that from the reltoring of the Temple, to the ouerthrow of it should bee 69. weekes, whereashee suith that Daniel foretold 69. weekes to bee from the restoring of the Templeto the destruction thereof: it is true beeing vnderstood from the commandement going out concerning that restoring, to the time wherein the desolation of the Citie, & the overthrow of the Iewes common wealth begun: for Daniel in plaine wordsforeshewed that after 69, weeks counted from that commandement, Messias should be cut off, & the Citie and Temple destroyed, leaving the last week of the seventy, for the accomplishing thereof: wherein by certaine degrees by little and little it was wrought by the Romans.

The ruine begun vnder Albinus his gouernment strait after the 69. weekes, as before hath beene prooued by one or two cuident testimonies of losephus. It continued and increased more and more vnder Florus, till at the length Titus vnder his father Vespasian made a finall

end and vtter vndooing of all.

Thus Seuerus Sulpitius, most manisestlie declareth his iudgement for the beginning of Daniels weekes, to be referred to the raigne of Darius Nothus, & the end of them to be made in the destruction of Ierusalem by Titus, not seeing how the Prophesie of Daniel might otherwise bee understood or applied; beginning and

Ioseph Scaliger in his 6 booke de emendatione temporum, acknowledgeth Darius Nothus to bee the Persian king, by whose decree the building of the temple was restored. And that from that time the accompt of Daniels weekes beginneth. The end he referrethto the destruction of Ierusalem. Ab instaurandis Hierosolymis incipiunt hebdomades, in Hierosolymorum excidium terminantur. Neque enim frustrà caput bebdomadum ad Herosolymorium incolumitatem pertinet, cum earum finis ad eiusdem orbis casum et deletionem pertineat. The weekes beginne, fayth Scaliger, at the restoring of Ierufalom, and end in the ouerthrowe of it. Neither is it without cause that their heginning pertayneth to the safetie of Ierusalem, seeing that the end thereof belongeth to the fall and destruction of the same citie. Understanding the time wherein the warre against the lewes begun their desolation.

Lastly Innius in the last edition of his bible, in his notes vpon the 9. of Daniell numbreth these 70. weekes, from the second of Darius Worhus, to the second of Vespasian wherein Titus destroyed serusalem.

Moreouer for the end of these weekes Clemens Alexadrinus was of the same judgement, aman for great knowledge rare, and as ancient, if not more then Tertullian, whose neere

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age to the apostles I have spoken of before. He thought them to expire in the destruction of the

citie by Titus.

Also Origen in his 29. treatise vpon Mathew was of the same opinion, and Chrysostom in his 2. oration against the lewes: To say nothing of the Hebrew writers houlding the same, Aben Ezra, sarchi and R. Leus Gershoms sonne in their commentaries and R. Abraham in his historical cabbala.

And furely who foeuer readeth the place of Daniell with an euen minde, not preuented with prejudice, or blynded with affection: thall hardly find any other end wherin those seueners of yeares can lettle their feete to reft, for having devided the whole 70. into 3. partes: first he sheweth what was to be doone in seven weekes, and then in 62, and laftly in that one which was lefte after the 62, before the end whereof, he maketh mention of Messias to bee cut off, and the citie destroyed, If Daniel having propounded to himselfe an exact and straight order of weekes, should first tell of Messias his cutting offin one weeke, and then of the de-Aruction and defolation of terufalem about 37 yearesafter it, and then presently come backe againe to the facrifices abolished in the same weeke which he had spoken of before, and immediatly after go yet once againe to that desolation which happened 40. yeares after verie persian Monar Chif. 227
neere: it were a strange kind of ridling, and farre
more consuse then the vaine oracles of Delphos; especially seeing that these clauses and
partes, are iouned and knit together by no other but copulative conjunctions. And therefore it is no marvell that those excellent and
worthie fathers, as well as the Hebrew scholiastes could finde no place by Daniels text for
his weekes to stay in, but the overthrowe of the
lewes common wealth by the Romans.

The end thus appearing by their testimonie, the beginning cannot bee hid. It must needs fall to the raigne of Darius Nothus where Iset

it.

ncere:

Hereby it appeareth, that this exposition of Daniels weekes by me brought, is neither new nor any fingular deuise of my owne. I have Eusebius, and Theodoretus and Aben Ezra, and, R. Abraham in his cabbala, with other hebrew writers befornamed with me for the Messias cut off, to be understood of the govenor of Ierusalem, R. Leui also verie neere agreeing therunto: and differing onely in this, that in stead of the annointed princes understood of them by the name of Messias, he rather taketh the annointed priestes to be ment. Yea and that which is of farre greater force then all their authorities, the plaine testimonie of Godhis word which nubreth 7. weekes only to Messias and no more: as before I have already proved by the original

text

228 A CHRONOLOGIE OF THE text. which if Eusebius and Theodoretus had throughly knowne, as the Hebrewes their partners in that judgement did, they would have stoutly stood for it against all the world.

For the end of the weekes in the desolation of the citie, Clemens Alexandrinus, Tertullian, Origen, Crysostom, Sulpitius, Scaliger, Innius, testifie with me. And 4. of them for both beginning and end agreeing or verse little dis-

fering.

I am not ignorant that though Ioseph Scalliger referre the end of these weekes to the desolation of the temple: yet he vinderstandeth by the name of Messias in the 26 verse, Christ less our redeemer to be e killed after 62. weekes, contaying yeares 434. And that these 434, yeares ended in the death of Christ, and begun in the 5. yeare of Artaxerxes Mnemon, wherein by a new decree, leave was given to Esdras the priest to returne with such of his countriemen as would goe with him to lerusalem.

I am loth to speake anything without reuerence and love of so excellent a man, who hath brought much light to the true vnderstanding of this prophecie. This is all which I will say, that his opinion for this matter, wandreth far astray out of reasons path. For how can this be proved that Artaxerxes Mnemon gave out any decree for Esdras in the 5. of his raigne, either by prophane learning or divine scripture?

Persian Monarchie. It is sayd in Esdras, that hee went to Ierusalem in the 7. yeare of that king. And therefore by the authoritie of that place skilfull men haue layde the foundation of Daniels sevenets in the 7. yeare of Artaxerxes. How then is his fift yeare brought in for a new decree? Ab eo edicto ad perfectionem Esdra annus solidus interest. There was one whole yeare, fayth Scaliger, betweene the decree and Esdras his going. And what reason hathhe for this? Surely none at all but this bare coniecture. Eo internallo opus fuit E(dra ad reliquias Iudaorum per Babiloniam, Mediam, ac Persidem sparsas colligendas. That space, sayth he, was needfull for Esdras to gathertogether such Iewes as were left scattered abroade, through Babylonia, Media, and Persia.

This is nothing els but a proofles conceipt: afancie vnfit to build any credit or faith vpon. Is such kind of gessing might stand for reason, it were a hundred sould more prone to bee gathered that the decree was made presently vpon his going in the verse same yeare, as Functions and other of the learned by vew of that scripture haue judged. For what matter was it for so great a man of that estimation and honor that Esdras was in, to gather 1500. speedily together. Could it possibly take a yeares preparation in such a willing people of themselves so readie to go? Or if it were so great a matter and a

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worke

A CHRONOLOGIE OF THE 220 worke of so long time, could so Godly and so zealous a priest beso negligent in the Lordes businesse, that having a yeares warning to gather a little companie together, hee should forget the Leuites, which of al other were most necessarie in regard of Gods service in the temple of Ierusalem? For when al were come together, no Leuit was found among them: the chiefest of all, in a whole yeares space, were neuer thought vpon, till he was in some forwardnesse on his way: then on a sudden hee sent to seeke for them. Read the 8. chapter of Esdras the 15. verse, and see how that which is there told can

beare any such coniecture.

But to let that passe, it is not a yeares matter that can serue Ioseph Scaligers turne, to helpe out his deuise, and to bring this geare about For by the judgement almost of all the best writers, by the space of this twelue hundred yeares, our bleffed Sauiour suffered toward the end of the last yeare of the 202. Olympiad: at which time was observed, even by prophane Authors, the strange eclipse of the Sunne, which happened at the passion of Christ. Phlegon, by the judgement of Eusebius, an excellent accounter of Olympiads, in his foureteenth book writeth thus. In the fourth yeare of the 202. Olympiad was an exceeding great eclipse of the Sunne, aboue all other that ever happened before. The day at the 6 houre, that is, high noone,

PERSIAN MONARCHIE. was so turned into darke night, that the starres were seene in heaven: and an Earthquake ouerthrew many houses in Nice, a citic of Bythinia.

This Bufebius testifieth of Phlegon: and it agreeth notably to the testimonie of the Euangelists, touching the Sunnes darkening from the 6. houre to the 9, when Christ was crucified. Thence therefore numbring backward 434. yeares, from the 202. Olympiad almost at an end, we come to the second yeare of the 94.Olympiad drawing to an ende: at which time, euen by Scaligers own opinion, the third yeare of Artaxerxes Memor begun. By this meanes not one, as Scaliger sayth, but soure full yeares at the least : that is, the third, fourth, fift, and fixt yeares of Artaxerxes should have been betweene the decree and the going of $\mathcal{E}_{\mathcal{F}}$ dras to Ierusalem.

I know that Scaliger putteth off the time of Christs passion a yeare surther then other. But if that were granted him, yet should the decree goe ful three yeares before Esdras his comming to Ierusalem. A thing vncredible and beyond all sence of reason, that leave should be given Esdras to goe to the house of God, and a solemne decree by the kings authority published for it, and he linger and protract the time of his going three yeares after.

Besides, euen the Prophets owne words are altogether

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altogether against this interpretation of Scaliger, and will no wayes suffer it. For first having expounded the general summe of 70, weekes for the state of Ierusalem, he devideth them so into three parts, as that the first should bee to the building of the walles and citie finished, and then 62 for the continuing thereof so builded, and after all them one more.

Who having the reason of a man in him, can gather any other thing by Daniels words, but that those 62 weekes spoken of, should immediatly sollow after the first seven, and goenext before the last one? Which being so, needes must they begin after the 32. of Artaxerxes, and end seven yeares before the vtter ruine of

Ierusalem, brought vpon it by Tiens.

Moreouer, it is to be observed, that after the first seven, set for the restoring and building of the citie, he sayth, that the citie should be builded 62. weekes streete and wall, and that after, not some other, but even these very same 62. weekes before spoken of, should Messias bee cut off and the citie made desolate. For the demonstrative article in which is force, to referre vs to a knowne thing spoken of: which is likewise vsuall in the Greeke tongue. What the can Scaliger make of this, that Christ should be killed after those 62 weekes, wherein the citie of servislem continued builded street and wall? For it is well knowne that scrusalem continued

continued so builded streete and wall aboue thirtie yeares after the passion of Christ, before it begun to bee made desolate, and in all that time greatly flourished. This interpretation therefore of Scaliger hath no successe for probabilitie.

Another thing in Scaliger troubled me more then this: by reason of the excellencie of the man, not making any doubt of his account: Hebdomades incipientes ab edicto instaurandi templi desinunt in initio abominationis, hoc est, circa initia belli Indaici, quo primum cades in vrbe patrari cæpta ac templum pollui: qued tempus incurrit in finem undecimi & initium duodecimi anni Neroni. The weekes (faith Scaliger) beginning from the decree to restore the temple, doe end in the beginning of the abomination: that is, about the beginnings of the Iewes warre, when slaughters first begun to be committed in the citie, and the Temple to bee polluted: which time met with the end of the eleuenth and beginning of the twelfth yeare of Were.

This saying of Scaliger made mee maruell, till such time as I made some doubt of his reckoning, and called it into question. For if the 70. weekes of Daniel were (as hee sayth) ended in the beginning of Nero his twelsth yeare; my account cannot possible stand, drawing them on souther to the other testion of the holie

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citie by Titus, which happened foure yeares after. This therefore is to be examined. Darius Nothus died a little before the end of the 93. Olympiad. This is agreed betweene vs, that fro the decree to his death, had passed seuenteene yeares, it is likewise agreed. For Scaliger numbring the first seuen weekes, sayth, that after the second yeare of Darius, seuenteene yeares are lest to the beginning of Artaxerxes Memor: whereunto 32 being added, the summe is 49. yeres, being the distance from the decree to the streetes ordered.

By this meanes the decree being made 1.7. yeares before the death of Darius, and that by his owne judgement, must needes fall toward the end of the third yeare of the 89. Olympiad: from which time to the first yeare of the 212. Olympiad almost expired, when Titus defroyed the suburbs of the citie, and battered the walles with his iron rammes about the 22. day of Aprill, as Paulus Eberus writeth in his Iewish storie: about a fortnight after which time in the beginning of May, one of their wals was broken, and part of the citie entred and won, were full 490. yeares, and not 494. as Sealigers deceitfull account would make it. Scaliger therefore rather prepared a way for others to come to the trueth, then came himselfe vnto it: and gave some light to other to see the right meaning of Daniels prophelie, which him lelfe

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neuer perfectly saw. By his helpe Junius sawe somewhat more, and came neerer vnto it then he: yet so as he hath likewise done that for other which Scaliger did for him: that is, lest somewhat behind to be evnderstood of other, which himselse neuer attained. Especially in the 26. verse, where it is said, that after those 62. weekes Messias shall be cut off. Where Master Iunius vseth some wresting by turning the future tence into the preterperfect, and leaving out some conjunctions, and changing other: thereby making the accusative case of the nominative, rejecting the ancient interpretations Greeke and Latin, without any cause.

These inconveniences they are of force driuen vnto, who by the word Messias, doe not with Eusebius and the Hebrew expositors vnderstand the anointed gouernours. Some may here say vnto mee: Is it not plaine by the 24. verse, that Daniel in this prophesie speaketh of lefus Christ the redeemer of the worlde, of whose death so many singular and notable effects are declared therein: of abolishing sinne, of reconciling sinners vnto the fauour of God, and bringing everlafting righteousnesse, and fulfilling what soeuer had been foretold by the former Prophets of him? I answere to this, that of all other places in the old Testament touching the comming of Christ, whereof there is great store, that verse of Daniel is most excel-

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lent and cleere: yet withall I deny that by the name of Messias in the verses following, Christ our Saujour is vnderstood. For neither the true account of yeares will suffer it, nor the text of

holie Scripture beare it.

But how then is it here fayd, that 70. weekes were decreed for abolishing sinne and making attonement, if Christ came not in the ende of those 70. weekes? The meaning is, that within the space of those 70. weekes, Christ by his pasfion should worke that redemption and faluation from sinne and wrath to the world. As Tertullian speaketh in his booke against the Iewes: where writing of the passion of our Sauiour Iesus Christ, he saith that it was perfected in the time of Tiberius Casar, Intra tempora septuaginta hebdomadarum, within the times of the seuentie weekes.

I am not ignorant that by the Hebrew writers, it is a thing acknowledged and granted, that Christ came in the verie ende of those weekes. For they held that their Messias should begin to raigne at the destruction of Ierusa-Jem. And therefore Rabbi Leui ben Gershom expounding those wordes of this text, to bring euerlasting righteousnesse, and to seale up vision and prophet, referreth the fulfilling thereof to the kingdome of Christ, which hee calleth the fift kingdome, because it was to succeede the other soure spoken of before in the second and **feuenth**

PERSIAN MONARCHIE.

seuenth chapters of this prophesie.

It was an olde tradition amongst the Hebrews of auncient time, received from the schoole of Elias, declared in their Talmud, in the treatise Sanhedrim the eleuenth chapter, and divers other places, that the world should endure sixe thousand yeres: whereof two thoufand should bee voyd without the lawe, two thousand under the law, and two thousand the time of Christ. Whereby the judgement appeareth concerning the comming of Christ, that it should be at the desolation of the holie citie immediatly after the ceasing of the law. For the law then ceased, and all the ceremonies thereofended, when Ierusalem, the seat of God his worship, according to that lawe, was de-Aroyed by Titus, and neither place nor people there lest anie longer for the law-service of God. Divers such testimonies of the auncient Hebrewes are recorded by Philip of Morney Lord of Plessie in his book of the truth of Chri-Mian Religion, the 29. and 30. chapters: wherby he gathereth that it was a common opinion among them, that the Messias should come about the destruction of the Temple. R. Hama the sonne of Hauma in the same chapter of the Talmudicall treatile before alleadged, sayd, that the sonne of David should not come, so long as any foueraigne authoritie (were it neuer so small) remained in Israel. Also R. Milialleadging

A CHRONOLOGIE OF THE leadging Rabbi Eliezer the sonne of Simeon, sayd, that Christ should not come vntill there were a cleane riddance of all ludges & Magistrates in Israel. And R. Moses Haddarsan vpon the 49.0f Genesis, gaue this judgement of the Iewes Senate, confifting of seuentie Elders or Judges called Sanhedrim; that they were not to cease before the comming of the Messias, Let vs then examine when the authoritie of those Judges and all gouernment ceased in Ierusalem, that thereby wee may know the time of Christ his comming by the Hebrew writers opinion. That honorable Lord of Plessie in his booke before mentioned, having cited the testimonie of Philo in his booke of Times, to proue that Herod slew althe Sanhedrim about the 30. yeare of his raigne, affirmeth that to be the time wherein the soueraigntie and iurisdiction of Iuda did cease: not for a sew dayes or yeares, but for a continual time. How this may stand for trueth I cannot perceive. Forto say nothing of that fained Phile, an author forged in the shop of Annius his toying braine: it is well knowne that the common-wealth of lerusalem and Iewrie flourished with princely rule and other gouernment of Magistrates, yea of the very Sanhedrim themselues, aboue three score and ten yeares after that time, euen to Ierusalems desolation. Christ in the 30. yeare of Herod was yet vnborne: who about the 33. yeare

Persian Monarchie. yeare of his age, in the fixteenth of Matthew, foretold to his Disciples, what he was to suffer of the Elders and chiefe Priests and Scribes. All these were gouernours and rulers of the citie; and by the name of Elders, the best interpreters have especially understood those Sanhedrim, having great reason for it. For these Sanhedrim were nothing els but שבעים וקנים של בית דין חגדול, that is, 70. Elders of the great Consistorie or judgement place in Ierusalem. As by Elias Leustathey are described in his Tishbi. The old Rabbins in their Talmud have borowed from the Greeke tongue many words: whereof this worde panned Sanhedrim is one, fignifying a sitting of Judges or Senatours together in councell or judgement. So it is taken in the 107.Psalme the 32.verse, by the Chaldie interpreter: where for these Hebrew wordes there vsed, וחול יחוד וחנים במושב. Let the praise him in the sitting, that is, the assemblie of the Elders. The Targum hath ישכחון יתיח שכחון דחכיםיא ישכחון יתיח. that is, Let them praise him in the sitting together of the wife: expressing the word of sitting by Sanhedrim, as Synedrion in Greeke is ta. ken. Christ therefore in the fist of Maubew, saying, Whosoeuer calleth his brother Raca, ivox @-isey res ouverseio. Shall be bound over to a sessions or sitting: meaneth the sitting in iudgement of the Sanhedrim; applying his speech to the manner of the civill judgements

240 A CHRONOLOGIE OF THE in Ierusalem. Iosephus in his zo.booke of Antiquities the eight chapter, telleth, that when Festus the Romane gouernour was dead, Ananus the high priest, restiges outsteen neuto, made the assemblie of the Iudges to sit, by whom Iames the brother of Christ, was adjudged to be stoned. This happened under the gouernour Albinus, not long before the dettruction of the citie. Whereby may bee gathered, that magistracie, judgement, and gouernment, yea the authoritie of the 70. Iudges called Sanhedrim; continued long after Herods 30. yere, and was not cut off, till the desolation of lerusalem brought it to an end. For when the warres begunto worke the desolation thereof, then king Agrippa, by seditious rakehels, was driven out of it: then were the Sanhedrim deposed at the rebels will, and other base men set vp in their stead: as fosephus telleth in the fift book of the Iewes warre the first chapter. Then was the Priesthood and all good order made a mockerie. The rebellious cutters did what they list, no lawes to restraine them, no magistracie to punish them, no authoritie to bridle them. They ruled al at their own pleasures themselues as they would: good government was turned into anarchie and disorder, and Ierusalem became, as I of ephus termeth it, a seathymo mohis, a citie without a guide.

And this it is that Daniel sayth touching Messias

Persian Monarchie. Messias to bee cut off in the last weeke of the seventic: meaning the rule and authoritie of the annointed gouernour, as before I have expounded the place. Thus by the judgement of the Hebrew writers in their auncient monuments, the comming of Christ salleth to the fall of the lewes common-wealth, in the ouerthrow of derusalem, when government and authoritie ceased therein; which long before had beenforetold by the Patriarch facob in the 49. of Genesis, in that old prophesie of his concerningthe comming of Christ: The scepter shall not depart from luda, nor a lawginer from betweenehis facte till Shilob come : and him shall shapeople gather themselves unto. For together with this divine oracle of Daniel, that other most ancient and excellent prophesie of Iacob, hicherto not perfectly and cleerely, according to the true meaning therof, declared of any that I know of, may receive light.

Many have fought the fulfilling of that prophetie in the first comming of Christ at his birth: but without straying it could never yet be there found. For the meaning of it was, that in the tribe of luda should be royall supremacie and government of Magistrates, for the good of the Iewes, & vpholding of their Commonwealth, till the comming of Christ: whose new spirituall raigne, by the preaching of the Gospell, should abolish their old earthly kingdome

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242 A CHRONOLOGIE OF THE and outward policie. So was the place vndertrood by the Hebrew Doctorsaforenamed, R. Hama, R. Mili, R. Eliezer.

The Chaldie paraphrasts both of them most excellently expound the place, which themselues vnder stood not: being like therein vnto Virgils Bees, which make honey for other, and not themselues. First Onchelos interpreteth it in this manner; A Magistrate exercising authoritie of the house of Iudashall not depart, nora Scribe of his posteritie for euer, till Christ come, to whom the kingdome pertaineth, and him shall the people obey. The other called the interpreter of lerusalem, thus: Kings of the house of Iuda shall not faile, neither skilful lawteachers of his posteritie, vnto the time wherein the king Christ shall come: vnto whom the kingdome pertaineth, and all the kingdomes of the earth shall be subdued vnto him. If Christ came when authoritie was gone, and authoritie went away at lerusalems fall: needes must one comming of Christ bee referred to the buerthrow of that citie.

R. Moses of Tyroll & Bioces looked for the comming of Christ towards the end of the second Temple: being led thereunto partly by their owne reckoning upon Daniel, and partly by a text in the last chapter of the prophet Esay the seuenth verse: where it is sayd, Before her throwes came upon her she was deliuered

of a manchilde. Some of the Rabbines sayd, Messias was borne the very same day that the second Temple was destroyed in supposing that scripture of Esay to be therein sulfilled. In their book called Bereshith Rabba, is read this parable: As a certaine sew was at plow, an Arabian passing by hearing one of his oxen low, badhin vnyoke, because the destruction of the Temple was at hand. And by and by hearing also the other low, bad him vnyoke out of had, because the Messias was alreadic come. R. Abon in another place telling the same: What neede we (saith he) to learne it of the Arabians, seeing the textit selfe declareth it?

losephus in the seuenth booke of the lewes warre, the twelfth chapter, writeth, that in the holie Scripture was found an olde prophesie, that at the time of the ouerthrow of Ierusalem, a king should come out of Jewrie, who should raigne ouer all the world: which he by flatteting fallhood, interpreted of Vespasian. This prophese in those daies was bruted abroad in many mens mouthes every where: yea, some. write that it was engrauen in an open place of the castleat lerusalem : which as Tosephus writeth) made the lewes at that time so readie to rebell. And this was the cause that so many fained themselves to be the Messias about that time of the destruction of the Temple. Vnder Cuspius Fadus, one Theudas a jugler made the

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A CHRONOLOGIE OF THE people beleeve that he was a prophet, 80 would deuide the waters of lordan that they flioned goe over drie, as they had done long before miraculously, in the time of Toshua by the power of God. And when Falix was the Romane gouernour of Iudea, one comming out of Egypt, fayning himfelfero bee a prophet, perswaded the people if they would follow him to mount Oliver they should see the walles of lefusalem fall downe. And afterward one Barcezba, so called of his lying, tooke upon him to beethe Messias, and seduced many: but in the end performing not the deliverance looked for at his hands, he was knocked on the head for his ly-

ing and flaine.

All these tooke advantage of the time, being answerable to their intent, and of the peoples disposition, then looking for their promifled Christ. Moreover, there was yet another prophesie bruted amongst them, that Doctor Hillels schollers should never faile till Chritt were come. The youngest of them was R. fuchaman the sonne of Zachew, who lived to see the destruction of the Temple: and also the miracle of a great gate thereof, a little before opening of it selfe: which to sephus speaketh of in his feuenth booke and rwelfth chapter of the lewes warre: Whereat this R. fothaman being amazed, remembred this faying of the Prophet Zacharie in the beginning of his 11 chapter:

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TERSIAN MONARCHIE. Openshygates O Libanus, and let fire confume the cedars: applying the place to the com-

ming of Christ.

murthermore they had amongst them these olde traditions touching the tokens of Christes comming. When Christ the sonne of David. cometh, sayth R. Indas, there shall be sew wife men in Israell, and the wisdome of the scribes shall thinke, and the schooles of divinitie shall become brothelhouses. R. Nehorai sayd that good men in Israell should bee abhorred, and mens countenaunces pass shame at Christes comming. And T. Nehemias layd, that wickednesses hauld bee multiplied without meafure, and nothing but vntowardnesse and Epicurifmeamongs them. VVhat is this els but that ouerspreading of abominations which Daniell forestelleth should be in those times of thedesolation of Ierusalem? which is declared. as large by lesephus, pointing out the abominabledoings of the lewes at that, time committed agoust nature, and all law of God and mana The religious and holy places fayth Iosophus) were defiled by the uncleane feete of wicked prent: The temple of God was heldand kept as a cower of desence against the people bisthe feditious rebels: the holy ground was sprinkled with the blood of wounded men, constarie to Gods lawe enterisige thereunto. firangers and towne-borne, prophane and boly were mingled together: and the blood of divers men being flayne, made a poole in the courtes of the Lords house. They abased the divine vessels, announted the missues with the holy oyle, drunke of the consecrate wine. In cuerie place of the citie was spoyling and robberie. Burning with lust they forced women in most filthy and abominable manner for their pleasure, living in service as a stewes on brothelhouse. At this their extreame wicked we so detected his temple.

And in the zivehapter of his phooke of the lewes warre. All law of God and man (fayth he) was troden under foote and decided. The holy oracles of the prophets were counted not better then common fables and tales. And contemning of the decrees their forfathers woulding vice and vertue, by the enent they writed those things which it is before had been slote told of their countrie. For an ould prophecie, as low sephus with effects, and the temple barner when fedition should arise among to their and their own handes full defile God his sanctaire.

Thus doe lesephus & Daniel reserche raigning and ouerflowing abhominations of the lewes, to the destruction of Ierusalem, which the Hebrew Rabbines applied to the comming

PERSIAN MONARCHIE. of Christ: So that is prooued true which the Lorde of Plessie in his booke aforenamed affirmeth, that it was a common opinion among the lewesfor their Messias to come about the destruction of the Temple, which for any thing that I can see to the contrarie, may in some fort not without reason bee yeelded vnto: Fortwo commings of Christ are declared in holyscripture. The first in humilitiespoken of by Zacharee in his ninth Chapter. Reioyce greatly Oh daughter of Sion, bee glad O daughter of Ierufalem, for loe thy king commeth vnto thee, euen the righteous and Saujour, lowlie and simple ryding vpon an Asse and a coult the sole of an Asso. The other in glorie wherein Christ came in his kingdome: whereof we read in the fixteene chapter of Mathew the last verse. Verike I say unto you, there be some of them that stand heere, which shall not taste of death till they have seene the sonne of man come in his kingdome, and before in the tenth chapter of the same Euangelist. You shall not finish all the Cities of Israell till the forme of man be dome. Andia the twentie one chapter of loba, Ifile will that her tarrie till I come jowhat is the tot theer whereofthis word went abroad that this Prince and head of the Calbondon assent?

All these speeches our Sausour Obrist viter red being once come alreadie, & after his first comming : wherefore that anyother seound

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comming of his therein is to be understood, is so cleare & manisest, that it need not bee stood vpon: which in my judgement can not to anie time more fitly agree, then that wherein the citie of Ierusalem with the holie Temple of God therein was destroyed, according to the opi. nion of the Hebrewes before declared. Then Christott Lord first begun to appeare areuenging judge against the wicked and Hubborne lewes, in punishing them for their malice against him at his death, and cruell persecution of his Church afterward, as Eusebin's declareth in the third booke of his ecclesiasticall historic, the fift chapter, at each and a series pullage of

Master lunius, in his andotations on this ninth Chapter of Daniel expounding those wordes: From the going forth of the dommandement to reffere and build lembalem vnto Christ, shall be seven weekes, and threescore & two weekespelerreth themito the comming of Christ, and that comming of Christ, southe last of Daniels weekes, wherein the desolation of Ierusalem began, yealding this reason's because then Christ declared himselfe a Lordby a most feuere judgement against Lerufalem and the Lawer and by the banefic of the Gospell a Prince and head of the Church, which raigneth in the house of David for cuer, and should

Master Galuin in his harmonie acknowledgeth that by the judgement of some exposi-** H. 2

tors,

PERSIAN MONARCHIE. tors, that place in the tenth of Mathew, was referred to the desolation of the holie Citie made by the Romans. In the 24. chapter of Mathew, when Christ vpon the Disciples praying of the glorious building of the Temple, had spoken of the destruction thereof to come, wherein one stone should not bee left vpon another. They asked him when those thinges should bee, and what signe should bee of his comming, and of the end of the world, joyning these three things together, the desolation of the Temple, the comming of Christ, and the end of the world, as it were all pertayning to one time, and thereforefor that which is asked in Mathew touching the figure of Christs comming, and the end of the worlde: in the other two Euangelistes Marks and Luke, this only is demanded, what figne should be of the destruction of Gods holie Temple in Ierusalem: wherby may beegathered that the Apostles of Christ held the opinion of the olde Hebrewes concerning the comming of Christ at the desolation of the Temple and therein a change of the world: for after that the state of the old Church should be once ouerthrowne, the ancient Hebreweslooked for a new worlde, as it were by the new raigne of their Messias, which in their writings they called Nan Day that is, the world to come, understanding therbythetime of Christs kingdome.

This appeareth in the Chaldie paraphrafis of Ionathas the sonne of Vzziell in the first of kinges the fourth chapter and 32. verse, where he calleth the daies of Christ אחי דמשיחא the world to come of Melsias: for the Authors of the Iewes law called Talmud, treating of facrifices in the chapter nound no that is, the bullocke of the sinne offering contained the whole time of this life, from Adam the first man to the last that ever shall bee borne, in two worldes, which in Hebrew they call with The first from the beginning of thinges created to the comming of Christ. The second from that time to the refurrection of the dead. This tradition of the Hebrewes made an end of the old world in the coming of Christ. The Disciples then asking what should beethe figue of Christs comming and the end of the world, may seeme to have thought the verie same, and vnderstoode the fame world which ended at the comming of Mellias to raigne in a new world by the Golpell, and for this cause those times betweene the preaching of Christ and Ierusalem destroyed, were called the last dayes in the second chapter of the Actes of the Apostles the 17 verse. In the last dayes saith God, I will powre of my spirit vpon all flesh, and in the beginning of the Episse to the Hebrewes. In these last dayes God hath spoken vnto vs by his son. These last dayes are all one with the end of the worlde, spoken

PERSIAN MONARCHIE. of by the bleffed Apostle Paul, in his first Epi-Alexo the Corinthians, the tenth Chapter, eleuenth verse; calling that time the ends of the world. These things (saith he) were writte toadmonish vs, vpon whome the ends of the world are come, and in the Epissle to the Hebrewes the ninely chapter, and twentie fixe verse. Now in the end of the world hath Christ appeared once to put away sinne by the facrifice of himselfe. That which R. Nehemias said of wickedneffe to be multiplied against the comming of Christ; is it not in plaine wordes verified by Christ himselfe in the veriesame twenty source Chapter of Marbew the twelft verse, giving. this for one token of his comming and the defolation of Jerusalem to be at hand, that iniquitie should abound and charitie wax cold? If anyhere demaund, how the fecond comming of Christ can be with any reason referred to the destriction of Ierusalem, seeing that it is euident by that verie same twentie foure chapter of Marbew, that the comming of Christ to iudgement at the latter day is there described, by y fuddennes therof, by his appearing in the clouds, the gathering of the elect with the foundof a trumpet, by the doome of the judge declared in the next chapter, where the same argument is continued. Come yee bleffed of my father, inherit yee the kingdome prepared for you from the foundation of the world: depart yee curled

V CHKONOTOGIR GALTHE curled into euerlasting fire, which is prepared for the divel & his angels. Ianswere that the second coming of Christ containeth his whole raigne, iurisdiction, and judgement, in the Citic of Godtheheauenly Ierusalem by the gospet preached, fro the desolation of youtward & earthly Ierusalem when it begun, to the end of the world at the refurrection of all flesh; so that the destruction of Jerusalem, and the latter doome, being both included within the time of Christs second comming: there is no let but that the comming of Christ may be referred so both: to one in regard of the beginning a to the other in regard of the end and confummation thereof. And this is the cause that Christ there speaking of his second comming; blendeth these two together, the desolation of Istusalem and his last judgement, because both persained to one and the same kingdome of Christ. And hereof it is that respecting the beginning of that kingdome, in the delimition of letulalem, wherein hee first appeared a revenging judge, hee faith, that that generation should not passetill all those thinges were sulfilled. All one with that in the end of the fixteene chapter of the same Gospel. Verily I say vato you some of them that stand here shall not take of death, till they have seene the sonne of man come in his kingdome. What time was there more fit for an other comming of Christ to fall vnto within

within one generation from those wordes by him vitered a little before his death then this? what time more agreeable to that, which after his refurrection heefpake of Johns tarrying till he came then the downefall of the Iewes estate and the vtter desolation of their Citie, & common wealth, which that Euangelist fined to fee? It is not willke or dilagreeing to reason, that then should begin the spiritual raigne of Christouerall Nations by the preaching of the Gospell; when the doctrine of the law with all the ceremonies thereof were ytterly abolished. That then shuld begin the heavenly kingdome of Christ, whe yearthly kingdom of the lewes, and all their law government was first extinct. That then should begin the inward subjection of Gods newe people the elect amongst the Gentiles, and the spiritual service of GOD, when the lewes outward worthip had ceased. That then should begin the spiritual Sion and new Jerusalem from heaven, when the earthly Sion and olde Ierusalem had no more being. According to the faying of Esay the Prophet in his second chapter: It shall come to passe in the last daies, that the mountaine of the Lords house shall be prepared in the top of the mounraines, and shall be exalted aboue the hils, and all nations shall flow unto it. And many people Shall goe, and say, Come, let us goe up to the mountaine of the Lord, to the house of the God

FERSIAN MONARCHIE.

254 A CHRONOLOGIE OF THE of Iacob, and he will teach us his wayes, and me will walke in his paths: for the Law shall goe forth of Sion, and the word of the Lord from Ie. rusalem. Where, by the high mountaine of the Lordshouse, and the names of Sion and Ierusalem, is vnderstoode not any certaine earthly place, or materiall citie: but the Church of Christ ruled and guided by the preaching of the Gospell. Which the Apostle in the fourth chapter of the epistle to the Galathians, calleth thir are Ispsouthus that is, high Ierusalemor Terusalem which is aboue. Alluding to the former prophesie of Esay, and opposing the high Ierufalem to the earthly and material Ierusalem. which begot children of bondage by the law like Agar, and mount Sinai there called the new Icrusalem, or Ierusalem that now is. For as there were two kinds of Iewes, spoken of by Paul in his Epissle to the Romanes the second chapter, one visible, the other secret: so there were two Ierusalems, one outward by the vifible ceremonies of the Law: the other inward by the spirituall graces of the Gospell, which is Christ his Church termed the heavenly Ierusalem in the Epistle to the Hebrewes the twelsth chapter and 22. verse. This heavenly Ierusalem then begun when the earthly Ierusalem was brought to an end, being destroyed by the Romane armie and consumed by fire, and the Iewes led captine and dispersed abroad.

The

PERSIAN MONARCHIE.

The preaching of the gospel begun long before the destruction of Ierusalem I consesse, euen by Christ himselse while he lived: and continewed after by the apostles for the space of 40. yeares. All this is true. Yet so as withall the outward and civill government of the lewes common wealth with their ceremoniall seruice and law worship remayned still all that while in the holy citie and temple of God. And therefore that preaching of Christ and his apostles so long before, seemed rather a preparation to this kingdome of Christ, then any perfect beginning thereof. According to that manner of preaching vsed by Christ and followed of his apostles: repent for the kingdome Mat.4.17. of God is at hand. Meaning that Christ in his Mat. 10.7. kingdome was shortly to come, euen before they should have gone preaching throughout all the cities of Israell: as he telleth them after in the same chapter. Then was the full and cleare beginning of the new spirituall raigne of Christ ouer God his people: when the olde government and outward feruice had wholly giuen place vnto it: when Christ raigned alone in God his church by his gospell without any fellowship or part taking with the law therin. For those 2. at one time could not stand together to be both of force. In this respect that which was fayd touching Christ in the 24. ver, of ending sinne and making attonement, may

A CHRONOLOGIE OF THE be applied to this time: by cause that although those thinges were performed before : yer then especially, and by a kind of excellencie Christ sanctified his church from sinne, and reconciled finners into Godhis fauour: when he did it alone, all the partes of the lawe therein being ended. VVhen Christ by his gospel without any more law-purifyings & oblations was himfelfe all in all. When the shadow was gone and the body come into the place of it. That also ofthe comming of euerlasting righteousnesse, which may be understood of Christ lesus him-Telfe, being called our righteousnesse in the prophecie of Ieremie the 23. chapter, and the first epiffle to the Corinth, the first chap, doth well agree to the beginning of his raigne, whereunto his comming by the Hebrew writers especially it is referred. And the sealing of vision and prophet so agreeable likewise vnto it, as I se not how it could be fulfilled before. For amongst manie other thinges foretold of Christ by the prophets in former ages: his glorious kingdome was one. The time whereof euen by Christ him selse in many speeches is set within one generation after his death: and therefore vision and prophecie was not fully & absolutely before that time performed. Lastly the annointing of the holy of holies being a ceremonie of confecrating kinges to their raigne of all other for the beginning of Christes kingdome

PERSIAN MONARCHIE. is most fit. Thus wee see that opinion of the Hebrewes, concerning the fulfilling of this prophecie in the comming of Christ to raigne, referred to the end of Daniels weekes in the desolation of Ierusalem not to be altogether strange or absurd, having some motives from holy scripture to perswade vs thereto. But it is not my mind to vrge or presse any man surther for the receauing or holding thereof then it shall seeme good in his own judgement to approue. If any thinke rather that other comming of Christ in this place to be evnderstood: that is, fome part of the time wherein hee was conuerfant with men yppon earth, from his birthto his death, it may stand wel enough in that sence which before I have declared.

Thus by God his mercie I have, according to my poore talent, declared my judgement for the true vnderstanding of Daniels weekes by interpretation of his wordes, and account of the times. The beginning of the 55. Olympiad and the eight day of September, in the second yere of Vespasia, wherin the Citie of Ierusalem was fired, by the learned have bin made the extreme yeres for the sulfilling of that Prophesie. The space between contained, is 629 yeres and two moneths. Within this compasse some have gone hier, some lower, for the beginning and end thereof. Of that space 230, were of the Persian Monarchie, & from the end of that

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	A Cronologicall Table	
	of the Greeke Olympiads from	
1	the first restoring of them by I-	
1	phitus, to the destruction of leru-	
	falem by the Romaines: with the yeares of the citie of Rome, of the	
1	Persian Monarchie, of Christ his bir h, so	
3	many as fell within that space, refer- red thereunto for the better under-	
The	standing of the account of	The veres
piads		of
		Rom.
1.	The first Olympiad renued by Iphi	
1	tus king of Elis began in the 775	
	yeare before the bitth of Christ, in	
1	the sommer season about the first of July.	}
2	The fecond Olympiad contayning	
	foure yeares as all the rest of these spaces.	
3.		
3.		
4		
5		
6		
-		· Ā

F:S: J. 17:1X:XI 61

Oly	Wp.	R.Y.
7	About the beginning of this Olympiad was the citie of Rome builded, as Eratosthenes, Dionysius of Halicarnassus, Solinus, & some other in their writings have testified.	4
8	In the first yeare of the 8. Olympiad was Nabonassar crowned king of the Chaldeans the 26. day of Februarie.	8
9		12
10		16
11		20
12		24
13		28

K	Olymp. I	2	3	14	Teares
-	4				of R. 32
1	5		-		
	Romulus th	į.	Numa the se cond king of Rome begun in the 39 yere thereof.	Tle 2. yeare of Numa.	<u>36</u> 4 0
1;	3	4	5	6	44
1 8	8 7	8	9	10	48
15	11	12	13	14	52
20	15	16	17	18	56
21	19	20	21	22	60
22	23	24	25	26	64
23	27	28	29	30	68
24	31	32	33	34	72
25	35	36	37	38	76
6	39	40	41	42	8c
-1	Numa died in the 43. yeare of his raigne.	Tullus Hosti- lius succee- ding raigned 32. yeares.	2	3	84

\$ 2

Dlyz	np. I	2	3	4	cares of R.
28	4	5	6	7	88
29	8	9	10	II	92
30	12	13	14	15	96
3 I	16	17	18	19	100
32	The 20. yeare of Tullus Ho	21	22	23	104
33	24	25	25	27	108
34	28	29	30	31	112
35	32	Ancus Mar- rius begun: who raigned 124. yeares.	2	3	116
30	5 4	5	6	7	120
3	7 8	9	10	II	124
3	8 12	13	14	15	1 28
3	9 16	17	1.8	19	132
4	0 20	21	22	23	136
4	24	Tarquinius Prifcus raig ned 38.y 1	2	3	140

Olyn	mp. I	2	3	4	of B.
42	4	5	6	7	144
43	8	9	10	11	148
44	12	13	14	15	152
45	16	17	18	19	156
46	20	21	22	23	160
47	24	25	26	27	164
48	28	29	30	31	168
49	32	33	34	35	172
50	36	37	38	Servius Tulli us raigned 42. yeares.	176
51	2	3	4	5	180
52	6	7	8	9	184
53	10	11	12	13	188
54	14	15	16	17	192
J (.) minimum page commen	\$ 3		

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Oly	mp.	Per	sian Kings.
	1	This yeard ouer the Pet time, toward	Cyrus began his raigner fians, about the Spring the end of the yeare.
55	2	2	
	3	3	
	4	4	
	1	5	
	2	6	
56	3	7	
	4	8	

Kings of Rome.	Yeares of Rome.
The 18. yeare of Seruius Tullius.	193
19	194
20	195
21	196
22	197
23	198
24	199
25	200

Olyn	p.	Persian Kings.	
	1	The 9. yeare of Cyrus.	2 - Îr
	2	10	
57	3	II	
	4	13	-2 P
***	1	13	& #:
	2	14	* B
58	3	15	
	4	16	C

Kings of Rome.	Yeares of Rome.
The 26.0f Servius Tullius.	201
27	202
28	203
29	204
30	205
31	206
32	207
33	208

Oly	mp.	Perfian Kings.	
<i>y</i>		The 17. years of Gyrus.	
	2	18	
59	3	19	
	4	20	
		21	
60	3	22	
	3,	23	ara, 增≥
	4	24	\$

Kings of Rome.	Yeares of Rome.
The 34. of Servius Tullins	s. 209
35	210
36	211
37	212
38	213
39	214
40	215
41	216

Olyn	np.	Persian Kings.	
n n	. 1	The 25. yeare of Cyrus.	
	.2	26	
61	3	27	
a de la companya de l	4	28	
	1	29	
	2	30	k - 1
62	3	Cyrus slaine by Tomyris in the e his 30. yeare, which expired i spring time of this Olympic ye	III CIN
20 miles (1998) 10 miles (1998	4	Combyses succeeded Cyrus in the of the former yeare, so that the his first for the most part of it.	ie ene lis was

Kings of Rome.	Yeares of Rome.
The 42. yeare of Servins Tullius.	217
43	218
44	219
Tarquinius Superbus raigned 1 in Rome.	220
2	221
3	222
4	223
	224

Olymp.		Persian Kings.
	1	The 3. of Cambyses began toward the end of this yeare.
63	2	4
In this Olym, Parme nides of Ca-	3	5 Camby es subdued Ægypt: Diodorus Sic.
mari- na wú the rale,as Diod. writes.	4	6
	1	The 7. of Cambyles began about 7 the end of this Olymp. yeare.
٠.	2	The 16.day of Iulie, about the begin ning of this Olymp. year, hapned the Eclipse of the Moone, recorded by Ptolomie in the 7. year of Cambyses
64	3	Cambyles wounded by the fall of his tword out of his sheath, dyed thereon, and Smerdis his his counterfeit brother vsurped the kingdom of euen moneths. After whom Darius Hystaf pis was chosen king.
	4	Darius began with the spring of the year before going: by which means 2 his first ran out for the most part of it together with this yeare.

Kings of Rome.	Yeares of Rome.
The 6. yeare of Tarquinim.	225
7	226
8	227
9	228
10	229
1.1	230
13	231
13	232

Olyn	np.	Persian Kings.	
	I	The second yeare of Daris 3 the most part: yet so as began toward the end	us for his 3. of it.
-	2	4	
65	3	5	
	4	6	
	1	7	
	2	8	
66	3	9	
	4	Io	

Kingso	f Rome.	Yeares of Rome.	
The 14. yeare o	FT arguinius	233	
15		234	
16		3 5 5	
17		236	
18		237	
19	,A	338	
20		239	
21		240	

Olymp.		Persian Kings.
	I	19. The state of t
	2	The zo.of Darius began cowaid the end zo of this yeare, and ran out most of it with the next.
69	3	In the 20. day of Nouember happened 21 the eclips of the Moone, recorded by Ptolomie to haue bene the 20. yeare of Darius Hyst.
	4	22
	I	23
70	2	24
	.3	25
	4	. 26

Confuls of Rome.	yeares of Rome.
N.Valerius. P. Posthumius Tubertus.	249
P.Valerius. T. Lucretius.	250
P. Posthumius. Agrippa Meuenius,	251
Opiter Virginius. Spurius Cassius.	252
Posthumus Cominus. Lartius.	253
er. Sulpitius. Larcus Tullius.	254
Veturius. Ebutius.	255
Lartius. Clælius.	256

 T_{i} 3

lym	p.	Persian K	ings.
	1	The 27. yeare	of Darins Hyst.
	2	28	
71	3	29	
	4	30	
	1	was the eclips of	this Olympic yeare the moone, spoke of 1.year of Darius Hys beginning of his yere
	2	The Marathon Bat 32 fians had a gre Athenians.	rtel, wherein the Per- eat ouerthrow by the
72	3	33	
		34	

Confuls of Rome.	yeares o Rome,
A. Sempronius Atratinus. M.M.mutius Augurinus.	257
A. Posthumius. T. Virginius.	258
M. Claudius. P.Seruilius.	259
A. Virginius. T. Veturius.	260
Sp. Cassius. Posthumins Cominus.	261
T. Gegauius Macerinus. P. Minutius Auguriuus.	262
A. Sempronsus. M.Minutius.	2 63
. Sulpitius. p. Lartius.	264

Olym	np.	Persian Rings		
1 d.	1	The	e 35. yeare of Darius.	
72	2	prill,: expir	of Darius began neare with A toward the end of this yeare, and ed about the same moneth of extyeare following.	
73	3		died, and Xerxes his sonne suc- eded about the end of thisyeare.	
	4	2		
·	1	3		
	2	4	The second of th	
74	3	5	A CANALANA	
	4	6		

Consuls of Rome.	X cares of Rome.
C. Iulius. P. Pinarius.	265
Sp. Nautius. Sex. Furius.	266
C. Aquilius. T. Sicinius.	267
Sp. Cassius. Proculus Virginius.	268
2. Fabius. Ser. Cornelius.	269
Amilius. Easo Fabius.	270
M. Fabius. Valerius.	271
Q. Fabius. '. Iulius.	272

Olymp.		Persian Kings.		
	1	Xerxes in the 7 inuaded Gree and was put t	6. yeare of his raigne ce with his huge army, o flight.	
••••••••••••••••••••••••••••••••••••••	2	Mardonius, w 8 rall of his ford at Platææ.	hom Xerkes left gene- es in Greece, was flain	
75	3	9		
	4	10		
A 3	I	11		
96	2	12		
70	3	13	ener en	
antar Antonio	4	14	A Charles Co.	

Consuls of Rome.	Yeares of Rome.
Caso Fabius. Sp. Furius.	273
M. Fabius. Cn. Manlius.	274
Ceso Fabius. T. Virginius.	275
L. Æmilius. C. Seruslius.	276
9. Horatsus. T. Menenius. The Fabian kindred of Noble Romaines laine.	277
A. Virginins. Sp. Seruilius.	278
P.Valerius. C.Nantius.	279
C. Furius. C. Manilius.	280

Oly	mp.	Perf	Persian Kings		
<i>j</i> -	1	The 15.ye	are of Xerxes.		
: 	2	16	A second of the		
	3	17			
	4	18			
	1	19	a de de ausa e esta e e e e		
	2	20	ALLEN TO THE STATE OF THE STATE		
78	2	This 21, of Xerx out :it bega 21 yeare.	es he raigned notful n about the end of this		
	4	chiefe Lord	Artabanus, one of his is whom Artaxerxes		

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Confuls of Rome.	Yeares of Rome.
L. Amilius. Iulius Tullius.	281
P. Furius. L. Pinarius.	282
T. Quintius. Ap. Claudius.	283
L. Valerius. T. Æmilius.	284
A. Virginius. T. Numicius.	285
T. Quintius. Q. Seruilius.	286
G. Fabius.	287
2. Seruilius. Sp. Posthumius.	288

Olyn	np.	Persian Kings	
	T.	The second years of Artaxerxes, vnd whom the building of the temp was inhibited.	er le
	2	3	
79	3	4	
•	4	\$ 1.00 \text{20.00}	
	I	6	
0.	2	7	
80	3	8	
1 4 6	4	9	

Consuls of Rome.	Yeares of Rome.	
T. Quintius. Q. Fabius.		289
A. Posthumans. Sp. Furius.		290
P. Sernilius. L. Ebutius.		291
L. Lucretius. T.Vetursus.		292
P.Volumnius. Ser. Sulpitius.		293
P.Valerius. C. Clandius.		294
Q. Fabius. L.Cornelius.		295
Q. Nautius. L. Minutius.	· · · · · · · · · · · · · · · · · · ·	296

Olymp.		Persian Kings		
	1	The 10.0	flöghäded Artaxerxes.	
	2	II		
81	3	12		
	4	13	(
	1	14	Selfenter orderen Selfen der finnen	
	2	15	e Property College Land	
82	3	16	many on the	
*	4	17	State of the state	

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Romaine Governours.	Rome.
C. Horatius. Q. Minutius.	297
M. Valerius. Sp. Virginius.	29.8
T. Romilius. C. Veturius.	299
Sp. Tarpeius. A. Atcrius.	300
Sex, Guintilius. P. Horatius.	301
P. Sextius. L. Monenius.	302
In stead of Consuls this yeare 10. magistrates called Decemuni ruled the Citie.	303
The Decemurs gouerned againe.	304

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Olyn	ep.	Perstan.	Kings.
	I 5.	The 18.0f long	ghāded Artaxerxes.
	2	19	
83	3	20 Eubœata The 30.y	iken by Pericles. Teares league begin.
	4	21	
	1	22	
84	2	23	
	3	24	
	4	25	

Romaine Gouernours.	Yeares of Rome.
L. Valerius. M. Horatius.	305
Lar. Herminisu. T. Virginius.	306
M. Geganius. C. Iulius.	307
T. Quintius. Agrippa Furius.	308
M. Genutius. C. Curtius.	309
L. Sempronius. L. Papirius.	310
M. Geganius. T. Quintius.	311
M. Fabius. Postbumius Albutius.	312

F 2

Olymp.		Persian Kings.	
,	1	The Peloponess 34 the end	an warre began toward of this yeare.
87	2	35	
	3	36	openske state († 1900) 1900 - George State († 1900) 1900 - George State († 1900)
	4	37	
88	1	38	
	2	39	San
	3	40	
	4	Artaxerxes ha dyed in win Peloponness succeeded.	uing raigned 40, yeares ter in the 7, yeare of th an war, Another Xerxe

Gonernon	ers of Rome.	Rome.
Three Tribunes Rome.	gouerned	3 21
T. Quintius. C. Iulius.		322
L. Papirius. L. Iulius.		323
L. Sergius. Hostius Lucretin	स्क १५५५ वर्ष १५५५ १६० १५५५ वर्ष १५५५	324
T. Quintius. A. Cornelius.	*	325
C. Serudius. L. Papirius.	ò	. 326
Tribunes.		327
Tribunes.		328

Olyn	sp.	Persian Kengs					
	1	Sogdianus after Xerxes held the Person Empire the rest of the yeare. After whom Darius Nothus was Monarch toward the end of the yeare.					
89	2	2	part of it	ius Nothus for the mo			
	3	3 0	The lewes went forward with the buiding of the Téple by the command dement of Darius. Here Danie weeks begin.				
, , , , , , , , , , , , , , , , , , ,	4	1	The 4 of I of this ye	Darius begun in the en			
	1	2	5	T. Corner.			
3.	2	3	6	1. Stratus. 1. Pappus.			
90	3	4	7	Tribures			
6	4	5	8	Tribunes.			

Mugistrates of Rome.	Yeares of Rome.
Tribunes.	329
C. Sempronius. Q. Fabius.	330
Tribunes.	331
Tribunes.	332
T. Quintius. N. Fabius.	333
Tribunes.	334
Tribunes.	335
Tribunes.	336

Olyn	Olymp. we Perfish Kings.			
	1	6	The 9. of	Dariu.
	2	7	10	
91	3	The 2. wee. I	11	
	4	2	12	•
	I -	3	13	
92.	3	4	14	
	3	5	15	erserwyge ^k (2 <mark>73</mark>) erserwyge ^k (273)
	4	6	16	an graph of the graph

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Magistrat	s of Rome.	Yeares of Rome.
Tribunes.		337
Tribnues.		338
Tribunes.		339
Tribanes.		340
Gorneam Coffin. L. Farius.		341
Q. Fabius. C. Furuu.		342
M. Papirius. C. Nautius.		343
M.Æmilius. C.Valerius.		344

Olyn	ep.	we.	Po	ssan Kings;
	1	The 4. wee.	The 6.of	Artaxerxes.
	2	2	7	
95	3	3	8	
	4	4	9	
	1	5	10	
96	,2	6	II	
	3	7	12	*1,710 ·
	4	The 5. wcc.	13	A STANCE OF THE

Gouermours of R	ome.	Yeares of Rome.
Tribunes.	Wasin	353
Tribunes.		354
Tribunesı		355
Tribunes.		356
Tribunes.		357
Tribunes.	V 1	358
Tribunes.		3 59
Tribunes.		360

Olym	p.\	we.	Persia	n Kings.
	î	2	The 14.of A	Irtaxevæer.
	2	3	15	sons Victor
97 ;	3	4	16	
** **	4	5	17	North Association
	1	6	18	
98	2	7	19	
90	3	The 6. wee.	20	
	4	2	21 Nchemia	he end of this yeare s by the kings leau erufalem to build the t.

Romaine Magistrats.	Yeares of Rome.
L. Lucretius. Ser. Sulpitius.	361
L.Valerius Potitus. M.Manlius Capitolinus	362.
Tribunes.	363
Tribunes.	364
Camillus Dictator of Reme, deliuered it, being taken by the French men and Swiffers.	365
and Swiners.	
Tribunes.	366
	366 367

lym	p.	: •	Persian Kings.	
7	1	3	22	
	2	4	An eclips of the moon recorde Ptolomie the 18. day of I Phanostratus being Maio Athens.	une,
99	3	5	24	
	4	6	25	-
	I	7	26	
10	2	The week	26	
		3 2	27	* .
	4	f 3	29	

Romaine Magistrats.	Rome.
Tribunes.	369
Tribunes.	370
Tribunes.	371
Tribunes.	372
Tribunes.	373
Tribunes.	374
Tribunes.	375
Tribunes.	376

X 2

Olym	p.	1		1	ersian l	Kings.
	I		4		30	
	2		5		31	
101	- (7)	3	6		32	et.
	-	4	7		rufaler 3 part of	finished the wals of le- m. Here endeth the first f Daniels weeks, contai- 9. yeares.
		1	The 8 week	١	34	
10	2	2	2		35	
		3	3	3	36	
		4	-	1	37	

	**
Magistrats of Rome.	yeareso. Rome.
Tribunes.	377
Tribunes.	378
Five yeares was Rome governed by two chiefe Officers of the comon people, without Confuls or Tribunes authoritie.	379
2	380
3	381
4	382
5	383
Tribunes.	384

Olym	2p. 1	we.	Persian Kings.
	1	5	38
} >	2	.6	39
103	3	7	40
	4	The g. wee.	41
	1	2	42
•	2	3	43 Spanimondas slasne.
104	3	4	Artaxerxes Memor died, his sonne 1 Artaxerxes Ochus succeeded
	4	5	2

Magistrats of Rome.	yeares o Rome.
Tribunes.	385
Tribunes.	386
Tribunes.	387
L. Amilius. L. Sextius.	388
L. Genutius. 2. Seruilius.	389
C. Sulpitius. C. Licinius.	390
L Æmilius. Cn. Genutius.	391
Q. Seruslius. L. Genutius.	392

Olym	p. 1	ve.	Persia	n Kings.
	3	6	The 3	.of Arsax.Ochus.
	2	7	4	
105	3	The 10. wee. 1	5	
	4	2	6	
	1	3	7	
	2	4	8	
100	3	5	9	
	4	6	10	

Magistrates of Rome.	Yeares of Rome.
C. Licinius. C. Sulpitius.	393
M. Fabius. C. Petalius.	394
Al. Popilius. Gn. Alanlius.	395
C. Fabius. C. Plautius.	396
C. Martius. (n. Manlius.	397
M. Fabius. M. Popilius.	398
C. Sulpitius. M. Valerius.	399
M.Fabius. T. Quintsus.	400

Septim .

Olyn	. קצו	re	Persian Kings.	-
	1	7	The 11. of Artax. Othus.	
107	2	The 11. wee.	12	4
	3	2	13	
	4	3	14	
	I	4	15	
108	2	5	16	
,	3	6	17	
	4	7	18	

Magistrates of Rome.	Yeares o Rome.
C. Sulpitius. M. Valerius.	401
P. Valerius. C. Martius.	402
C. Sulpitius. T. Quintius.	403
M. Popilins. L. Cornelius.	404
L. Furius. P. Claudius.	405
M. Valerius. M. Popilius.	406
T. Manhus. C. Plantins.	407
M. Valerius. C. Petalius.	408

Olyn	np.	19º e	Persian Kin	gs.
	1	The 12. w e.	The 19. of Art	ax, Ochus.
109	2	2	20	
	3	3	21	
	4	4	22	
	I	5	23	
IIO	2	6	Artaxerxes Och I fonne Arfes fuc	us died, and hi
	. 3	7	2	
	4	The 13. wec.	3	

Consuls of Rome.	Yeares of Rome.
M.Fabius. Ser. Sulpitius.	409
C. Martins. T. Manlius.	410
M. Valerius. A. Cornelius.	411
C. Martins. Q. Seruilius.	412
L. Emilius. C. Plautius.	413
T. Manlius. P. Decius.	414
T. Amilius. Q. Publikus.	415
L. Furius. C. Manius.	416

Olyn	np.	we.	Per	lian Kings.
	I	2	Codomany About that	and the last Darius called was made king in his stead, time was Philip king of staine, and Alexander be- gne.
	2	3	2	
111	3	4	3	
	4	5	4	
	1	6	5	
	2	7		he second time ouer- Alexander at Ganga.
112	.3	The 14. wee.	this yeare by	ne in the beginning of yone of his Nobles cal- hereby Alexander had hie.
	4.	2		

Consuls of Rome.	Yeares of Rome.
C. Sulpitius. P. Ælsus.	417
L. Papirius. C. Duilius.	418
M. Valerius. M. Atılius.	419
T.Veturius. Sp. Posthumius.	420
A. Correlius. Cn. Domitius.	421
M. Clandins. C. Valerius.	422
L. Papirius. L. Plautius.	423
L. Emilius. C.Plautius.	424

Olyn	np.	me.	Persian Kings.
	7	3	
	2	4	i i
113	3	5	
	4	6	
	1	7	About the beginning of the Olympic yeare Alexander diee.
***	2	The 15. wee.	
114	3	2	,
	4	3	

Confuls of Rome.	Year of R
P. Cornelius. P. Plassius.	425
L. Cornelius. 9. Publihus.	426
L. Papirius. C. Patelius.	427
L. Furius. Iunius Brutus.	428
L. Papirius, was this yeare Dictator without Consuls.	429
C. Sulpitius. Q. Ælius.	430
Q. Fabius. L. Fuluius.	431
T. Veturius. Sp. Posthumius.	432

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Olym	2p. 1	re.	Confuls of Rome.	Years of R.
	ı	4	L. Papirius. Q. Pubùlius.	433
	2	5	L. Papirius. 2. Æliiu	434
115	3	6	L. Plautius. M. Flossius.	435
	4	7	Q. Æmilius. C. Iunius.	436
	I	The 16 wee.	S. Nautius. M. Popilius.	437
116	1	2	L. Papirius. Q. Publilius.	438
	3	3	M.Petahus, C. Sulpitius,	439
	4	4	L.Papirius. C. Iunius.	440

Olyn	np.	we.	Coufuls.	Years of R.
,	I	5	M. Valerius. P. Decius.	441
	2	6	(.lumus. Q. Emilius.	442
117	3	7	Q.Fabius. C. Martius.	443
	4	The 17. wee.	L. Papirius, Dictator without Confuls.	444
	I	2	P. Decius. Q. Fabius.	445
118	2	3	Ap. Claudius. L. Volumnius.	446
	3	4	Q. Martius. P. Cornelius.	447
	4	5	L. Posthumius. T. Minutius.	448

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Olym	2p. 1	ve.	Consuls of Rome.	Years of R.
	1	6	P. Sempronius. P. Sulpitius.	449
	2	7	Ser Cornelius. L. Genuisus.	450
119	3	The 18 wee.	M. Livius. M. Emilius.	451
	4	2	A Dictator without Confuls.	452
	1	3	2. Apuleius. Marcus Valerius.	453
120	2	4	M. Fuluius. T. Mankus.	454
	3	5	L. Cornelius. Cn. Fuluius.	455
	4	6	Q. Fabrus P. Decius.	456

01	ymp.	we. Conj	luis.	yes of I
	1	7 Ap. Claud L. Volum	dins. mus.	452
12	: 1	The 2. Fabius wee P. Decius.		458
1 2	3	2 L. Postburg M. Atilius	oius.	459
	4	3 L. Papirius Sp. Caruili	us.	460
	1	Q. Fabsus. D. Innus.		461
22	2	L. Posthumin C. Iunius.	15.	462
	3 6	Pub. Corneli M. Curius.	us.	163
	4 7	M. Valerius Q. Cadnins.	. 4	.64

Oly	mp.	me	. Consuls.	years of R.
	I	3	L. Papirius. S. Carnilins.	481
127	2	4	C. Quintius. L. Genutius.	482
	3	5	C. Genusius. Cn. Cornelius.	483
	4	6	C. Fabins. Q. Ogulmus.	484
	I	7	P. Sempromus. Ap. Clandaus.	485
128	2	The 23. wee.	M.Atilius, L. Inluss.	486
220	3	2	N. Fabins. D. Iumus,	487
	4	3	Q. Fabius. L. Mamilius.	488

Oly	mp.	me	. Confuls.	Yeares of R.
	1	4	Ap. Claudius. M. Fulnius.	4.89
	2	5	M. Valerius. M.Otacilius.	490
129	3	6	L. Posthumus. Q. Mamilus.	491
	4		L. Valerius. T. Otacilius.	4.92
	1	The 24. wee.	Cn. Cornelius. (.Duilius.	493
30	2	2	L. Cornelsus. C. Aquibus.	494
	3	. J !	M. Attinus. C. Sulpituss.	495
	4	4	C.Atilus. Cn. Cornelus.	496

lym	p. n	ve.	Consuls.	Yeare of R.
	ı		L. Manılius. Q.Ceditius.	497
	2	6	Ser. Nobilior. M. Æmilius.	498
3 1	3	7 1	Cn. Cornelius. A. Atılius.	499
	4	The 25. wee.	Cn. Seruilius. C. Sempronius.	500
	I	2	C. Aurelius. P. Seruilius.	501
	2	3	L. Cacilius. C. Furius.	502
132	3	4	C. Atılıus. L. Manlıus.	503
	4	5	P. Claudius. L. Innus.	502

Olym	p.	we.	Consuls.	Yeares of R.
	I	6	C. Aurelius. P. Seruilius.	505
	2	7	L. Cacilius. Num. Fabius.	506
133	3	The 26. wee.	M. Otacilius. Al. Fabius.	507
	4	2	N. Fabius. C. Atilius.	508
134	I	3	A. Manlius. C. Sempronius.	509
	2	4	C. Fundanius. C. Sulpitius.	510
	3	5	C. Lutatius. A. Posthumius.	511
	4	. 6	A.Manlius. Q. Lutatius.	512

Olyi	mp.	me.	Confuls.	Yeares of R.
	I	7	C.Claudius. Al.Sempronius.	513
135	2	The 27. wee.	C.Manilius. 2.Valerius.	514
	3	2	T. Sempronius. P. Valerius.	515
	4	3	L. Cornelius. Q. Fuluius.	516
	I	4	P. Cornelius. C. Licinius.	517
136	2	5	T.Manlsus. C. Atılıus.	518
- , -	3		L. Posthumius. Sp. Carniius.	519
	4	7	Q. Fabius. M. Pomponius.	520

Oly	mp	.me	. Consuls.	yeares of R.
	I	The 28.	M. Amilius	52
137	2	2	M. Pomponius. C. Papirius.	522
	3	3	M. Emilius. M. Innius.	523
-	4	4	L. Posthumius. Cn.Fuluius.	524
	I	5	Sp. Carulius, 2. Fabius.	525
138	2	6	P. Valerius. M. Atilius.	526
	3	7	M.Valerius. L. Apustius.	527
	4	The 29. wec.	L. Amilius. C. Atthus.	528

Olyn	sp.	we.	Consuls.	of R.
	1	4	M. Marcellus. T. Quintius.	545
143	2	5	C. Claudius. M. Liuins.	546
	3	6	Q.Cavilius. L.Veiurius.	547
	4	7	P. Cornelius. P: Licinius.	548
-	ı	The 32. wee.	M. Cornelius. P. Sempronius.	54.9
144	2	2	Cn. Seruilius. C. Seruilius.	550
	3	3	T. Claudius. M. Seruilius.	551
	4	4	Cn. Cornelius. P. Elius.	552

019	mp.	me	Consuls of R.	Years) of R
	I	5	C. Sulpitius. C. Aurelius.	553
	2	6	L. Cornelius. P. Vellius.	554
145	3	7	T. Quinclius. Sex. Elus.	555
	4	The	C. Cornelius. 2. Minutius.	556
	1	2	L. Furius. M.Marcellus.	\$57
146	2	3	Porcius Cato. Valerius Flaccus.	558
	3	4	P. Cornelius. T. Sempronius.	559
-	4	5	L. Cornelius. Q. Msnutius.	5.60

Olyn	1. qu	ve.	Consuls of Rome.	Years of R.
	I	6	L. Quintus. Cn. Domuus.	561
	2	7	M. Asilius. P. Cornelius.	562
147	3	The 34 wee I	L. Cornehus. C. Lalius.	563
. N	4	2	(n. Manlius. M. Fuluius.	564
	1	3	C. Linins. M1. Valerius.	565
0	2	4	M. Amilius. C. Flaminius.	566
148	3	5	Sp. Posthumius. 2. Martius.	567
ر میں ا معربی ا	4	6	Ap. Claudius. M. Sempronius.	568

01	ymp	. me	Conjuls of R.		Years of R
44	I	7	P. Claudius. L. Porcius.		569
ु	2	The 35. wee	Q. Fabius.		570
149		2	L. Amilius. (n. Babius.		571
6.00	4	3	P. Cornelius. AlBabius.		572
Į O	I	4	Posthumius. Calphurnius.		573
150	2		2 Fuluins. L. Manhus.		74
	3	61	M. Iumus. A. Manlius.		75
(e) (a)	4	7 7	G. Claudius. Sempromus.	5	76

lym	p. 1	ve.	Confuls of Rome.	of R.
	1	The 36 wee.	Cor. Scipio. Q. Petilius'.	577
	2	2	P. Matins. M. Amilius.	578
[5-1-	3	3	Sp. Postkumius. M. Mutius.	579
	4	4	L. Pafibumius. M. Popilius.	580
	1	5	C. Popilius. P. Ælius.	581
152	2	6	P. Licinius. C. Cassim.	582
73.4	3	7	A. Hostilius.	583
)	4	The 37 wee	Q. Martius. Cn. Seruilius.	584

O	ymp. we	Confuls.	1 - Y - 1 - Y - 1 - Y - 1 - Y - Y - Y -	years of R.
	1 2	L. Emilius. C. Licinius.		58 5
7.5	<i>!</i>	Q. Elius. M. Iumus.		586
15	1	C Sulpinus. M.Claudius		587
	4 5	T. Manlins. Cn. Octanius.		588
	1 6	A. Mankus. (. Cassim.	5	89
7	2 7	T. Sempronius. M. Iuuentius.	5	90
154	3 IWCE	Pub. Cornelius. C. Martsus.	5	91
	4 2 0	1. Valerius. . Faunius.	55	92

Olym	qp	me.	Confuls.	. (13)	Vears
	1	3	L. Anicius. Al. Cornelius.		5 <i>93</i>
155	2	4	Cn. Cornelius. M.Fuluius.		594
E.	3	5	M. Amilias. C. Popilius.		595
•	4	6	Sex. Inlius. L. Aurelius.		59 6

01	ymp.	we. Consuls.	year of R
	Ι	7 L. Cornelius. C. Martius.	597
156	3	Inc 39 wee 1 Scipio Nasica. Claudius Marcellus. 2. Opimius. I. Posthumius. These two ended their Consusting she first of lanuary. Q. Fuluius. T. Annius. Begun with Ianuarie in the sam Olympic yeare.	11-p 599
	4	2. Fuluins. T. Annius. From Iulie to Ianuarie. M. Marcellius. L. Valerius. From Ianuarie to Iulie.	600

Olyn	mp.	me.	Consuls in the
	1	4	From Iulie to Ianuarie. M. Alarcellius. L. Valerius
157	2	5	L. Licinius. A. Posthumius.
į	3	6	T. Quintius. M. Acilius.
	4	7	L. Marcius. M. Manilius.
	ı	The 49 wee.	Sp. Posthumius. L. Calphurnius.
158	2	2	P. Cornelius. C. Linius.
- , ~	3	3	Cn. Cornelius. L. Mummus.
	4	4	Q. Fabius. L. Hostilius.

Olympic yeares.	Yeare of R.
From Ianuarie to Iulie. L. Licimus. A. Posthumius.	601
T. Quintius. M.Acslius.	602
L. Marcius. M. Manilius.	603
Sp. Posthumius. L. Calphurnius.	604
P. Cornelius. C. Linius.	605
Cn. Cornelius. L. Mummsus.	606
Q. Fabius L. Hostilius.	607
Ser. Sulpitius. L. Aurelius.	6e8

ï

Olyn	np.	we.	Confuls in th	ne
	I	5	Ser, Sulpstius. L. Aurelius.	e.
	2	6	Ap. Clandins. 2. Cacilius.	
159	3	7	L. Cecilius. 2. Fabius.	
	4	The 41. wee.	Cn. Seruilus. Q. Pompeius.	
	1	2	C. Lalius. Q. Sernilius.	
	2	3	Cn. Calphurnius, M. Popilius.	
160	3	4	P. Cornelius. D. Iumus.	
	4		M. Æmilius. C. Hoftilius.	

Olympic yeares.	Yeare of R.
rom Limuarie 39 Iulie, Ap. Glandins. O. Cavilius.	609
L. Cecilius. Q. Fabius.	610
Cn. Seruilsus. Q. Pompeius.	611
C. Lelius. Q. Serudius.	612
Cn. Calphurnius. M. Popilius.	613
P. Cornelius. D. Iunius.	614
M Æmilius. C. Hostilius.	615
ex. Atılıus.	616

Ob	mp.	we.	Confuls.	90
		6	P. Furius. Sex. Atilius.	All the last first
	13	7	Fuluius. Calphurnius.	
161	3	The 42. wee.	Cornelius. Fuluius.	san and a san and a san a San a san a sa
#	4	2	Mutius Scauoi Calph. Piso.	la.
	7	3	Popilins. Rupilius.	
162	2	4	Crassus. Flaccus.	
102	3	5	Perperna. Lentulus.	
	4	6	C. Sempronius. M. Aquilius.	

	Confuls.	yeares of R.
From Ianuarie to Juli	e. The second se	
Fuluius. Calphurnius.		617
Cornelius. Fuluius.		618
Mutius Scanoli Calphurnius Pij	6.	619
Popilius. Rupilius.		620
Crassus. Flaccus.		621
Perperua. Lontulus.		622
C. Sempronsus. M. Aquslius.		623
Cn. Octaviva. T. Annins.		624

Olyn	ip.	we.	Confuls.
1			From Iulie to Januarie
	1	7	C.Octamus. T.Annius.
163	2	i he 43. wee.	L. Cassins. Corn. Sina.
	%	2	Emilius Lopidus. L. Aurelius.
	4	3	M.Platius. M.Fuluus.
	1	4	C. Cassins. C. Sexions.
164	2	5	Q.Cacilins. T. Quintius.
	3	6	Cr. Domitius. C. Fannius.
	4	7	2. Fabius. L.Opimius.

terus indi

* !	Consuls.	yeares of R
From Ianuarie to Iul L. Cassins. Cornelius Cuma		62
Æmilius Lepia L. Aurelius.	lus.	620
M.Plautius. M.Fuluius.		627
C. Cassins. C. Sextus.		628
Q. Cecilius. T. Quinstius.		629
(n. Domitius. (. Fanusus.		630
Q. Fabius. L. Opimius.		631
P.Alanilius. C.Papirius.		632

O	lyn	p.	we.	Confuls.	
		I	7 he 44. wee.	P. Manilius. C.Papirius.	
Ī	65		2	Cacilius. Aurelius.	
		3	3	M. Cato. Q. Martius.	
		4	4	Cecilius. Alutius.	
	, ,	•	5	C. Licinius. Q. Fabius.	
I	66	2	6	M. Æmilius. M. Cacilius.	
		3	7	M. Balbus. C. Cato.	
	•	4	The 45. wec	C. Cacilius. Cn. Papirins.	

	Conjuls of R.	*****	Year
From lanuarie to In	die.		1
Cachus. Aurelius.	e	,	533
M. Cato. Q. Marisus.			634
Cacilius. Mutius.			635
C. Licinius. Q. Fabius.			636
M.Amilius. M. Cacilius.			637
M. Balbus. C. Cato.			638
C. Cacilius. Cn. Papirius.			639
Liuius Drusus. Calphur. Piso.	•		640

Olym	2p. 1	ve.	Consuls of Rome.
	1	2	From Iulie to Ianuarie. Liu. Drusus. Calph. Piso.
	2	3	P. Cornelius. L. Calphurnius.
167	3	4	M. Minutius. Sp. Posthumius.
	4	5	Q. Cacilius. M. Iunius.
	I	6	Sulp. Galba. M. Scaurus.
168	2	7	L. Cassius. C. Marius.
	3	The 46 wee	C. Atılıns. Q. Sernılıns.
	4	2	P. Rutilius. Cn. Mallius.

Confuls of R.	Years
From Ianuagie to Iulic.	of R
P. Cornelius. L. Calphurnius.	641
M. Minutius. Sp.Posthumius.	642
Q. Cecilius. M. Iunius.	643
Sulpitius Galba. M. Scaurus.	644
L. Cassius. C. Marius.	645
2. Atilius. 2. Scrutius.	646
n. Mallius.	647
. Marius. Flausus.	648

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lym	p. r	re.		Confuls of Rome	
	1		Ĉ.	om Iulic to Ianuaric. Marius. H. Flausus.	12.
	2	4		. Marius. . Anrelius.	
169	3	5		Marius. Lutatius.	
·	4	6		C. Marius. M. Aquilins.	
	1		7	C. Marius. L. Valerius.	
		_ 4		M. Antonsus. A.P.ofthumsus.	
17	0	3	2	Q. Cacilius. T. Didius.	
		4	3	Cor. Lentulus. Licin. Crassus.	

	Confuls.	year of R
From lanuarie to Inlie.		
C. Marins.		644
L. Aurelius.		1049
C.Marius.		
Q. Luratius.		650
C. Marins.	e betra materita projeka, rokulosko open	
M. Agustius.		651
C. Marius.	, a, as bissoptivary wear and in section of an application of the section of the	
L. Valerins.		652
M. Antonius.		
A. Posthamius.	· .	653
Q. Cacilius,	· ·	
L. Didius.		654
Corn. Lentulus.	B Gentlerförfendertinden ich wardender- Gentlengsfärdere	
Licen, Crassus.		655
Cn. Domitsus.	Manager Community of the Community of th	
C. Cassius,		656

C	lyn	np.			years of R.
		I	•	From Iulie to Ianuarie. (n. Domitius. (. Cassius.	
	1	2	5	L. Crassus. M. Scanola.	•
	171	3	6	C. Calins. L. Domitius.	
		4	7	Flaccus. Herennius.	
	· .	I	The 48, wee	Claudius Pulcher.	
		2	2	L. Martius. Sex. Iulius.	(2)
	172	3	3	L. Iulius. P.Rutilius.	
		4	4	Cn. Pompesus. L. Porcsus.	

	Consuls.	eri	ye of
From Ianuarie to Iulie.			
Licinius (rassus. Mutius Scanola.			65
C. Celius. L.Domitius.			65
Flaccus. Herennius.			654
Claud.Plucher. M. Perperna.			560
L. Martius. Sex. Iulius.			661
L. Iulius. P. Rutilius.			662
Pompeius. Porcius.	en e		663
ornel. Sylla. . Pompeius.			664

lyn	2p.	we.	Confuls.	
	I	5	Prom Iulie to Ianuarie. Corn. Sylla. 2. Pompeius.	
100	2	6	Ostanins. Cinna	
173	3	7	Cinna. Marius.	ا د د د ب د پ
e de la companya de l	4	The 49. wee	Cinna.	
12 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	I	2	Cinna. Carbo.	
	2	3	Scipio. Norbanus.	
174	3	4	Marins. Carbo.	
	4	5	Tul. Decula. Corn. Dolahella.	

Consuls.	Year of R.
From Ianuarie to Iulie. Octausus. Cinna.	665
Cinna. Marsus.	666
Cinna. Carbo.	667
Cinna. Carbo.	668
Scipio. Norbanus.	669
Marius. Carbo.	670
Tul. Decula. Corn. Dolabella.	671
L. Cornel. Sylla. Metellus Pins.	672

Olyi	np.	we.	Consuls
	1	7	From Iulie to Ianuarie. L. Gellius. (or. Lentulus.
177	2	The 51. wee.	Anfidem. Lentulus.
	3	2	Сп. Pompeius. М. Crassus.
	4	3	Hortensus. Metellus.
	1	4	Metellus. Martius.
1 78	2	5	Piso. Glabrio.
	3	6	Lepidus. Volcatius.
	4	7	Sylla. Antronsus.

ŝ

	Consuls.	yeares of R.
From Ianuarie to Iul Aufidius.	ic.	
Lentulus.		 °81
Cn. Pompesus. M. Crassus.		682
Hortensius. Vletellus.		683
Metelius. Alartins.		684
Piso. Glabrio.		685
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lylla. Antronius.		687
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Olym	p.	me.[Consuls.
	I	The 52. wee.	From Iulie to Ianuarie. L. Casar. C. Martius.
179	2	2	M.Tullius Cicero. Antonius,
	3		Sılanus. Murena.
	4	4	Pupius. Messala.
	I	5	Afranius. Metekus.
1 80	2	6	Cafar. Bibulus.
	3	7	Piso. Cabinius.
	4	The 53. wec.	Lentulus. Metellus.

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Silanus. Murena.	690
Pupius. Nlessala.	691
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C. Iulius Casar. M. Calphurnius Bibulus.	693
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Cor. Lentulus, Metellus.	695
Gor. Lentulus. L. Martins.	696

Olyn	ep.	me.	Consuls.	
		<u> </u>	From Iulie to Ianuarie	•
. *	1	2	Cor. Lentulus. L. Martins.	
181	2	3	Cn. Pompeius. M. Crassus.	
	3	4	Ap. Claudius. L. Domitius.	
	4	5	(n. Domitius. Val. Wessala.	
	1	6	Pompeius. Metellus.	
182	2	7	S. Sulpitius. M. Marcellus.	
	3	The 54. wee.	Æm. Paulus. C. Marcellus.	
	4	2	C. Marcellus, Cor.Lentulus.	

Confuls.	Ye:	
From Ianuarie to Iulie. Cn. Pompeius. M. Crassus Ap. Clandius. L. Domitius. Cn. Domitius Valerius Messala. Pompeius. These began in March by reason of Metellus. Serar conteation in the common wealth. Ser. Sulpitius. Mar. Marcellus. Amilius Paulus.	of	R
Cn.Pompeius. M. Crassus	69	7
	698	3
	699	
A Zicar Confession in the common	700	
Ser. Sulpitius. Mar. Marcellus.	70 I	
Æmlius Paulus. C. Warcellus.	702	
C.Marcellus. Cor.Lentuius.	703	
C. Iulius Casar. 2. Seruelius. Estarthis yeare got the lone soueraignty of Rome.	04	

)lym	p. n	e.	Confuls
	I	- L	From Inlie to Ianuarie. C. I. Cæfar. P. Seruilius.
	2	4	Calenus. Vatinius.
183	3	5	1. Cesar. Lepidus.
	4	6	1. Cesar Dictator with- out any fellow Côsul. The first Inlian yeare.
	1	7	Antonius. Dolabella.
184	2	The 55 wee	Hirtius.
	3	2	Lepidus. Plancus.
	4	3	Seruilius. Antonius.

_	Consuls	•	Year of F
From Ishuarie to	Iulie.		1
Calenus.			705
Vatinius.		`	// 5
lul. Casar.	,		
Lepidus.			706
lulius Cafar ancw. This w	made Di&ator ordered was the first Iulian year	d theyeare	707
.			
Lefar the 5.tis Ear being slaine s ceeded.	me Cosal with Asther the 15. of March, Dol	nton sus.	708
ælar being ilaine i	me Columbia Asthering of March, Dol.	abelia fue	708 709
ceeded. Airtius. Pansa.	me Columbia Astherist of March, Dol	abelia fue	
ceeded.	the 15. of March , Dol.	abelia suc	
dirtus. Pansa. epidus.	the 15. of March , Dol.	abelia suc	709
epidus.	the 15. of March , Dol.	abelia suc	709
epidus.	the 15. of March , Dol.	abelia suc	709
epidus.	the 15. of March , Dol.	abelia suc	709

lym	p. n	ve.	Confuls
	I	4	From Iulie to Ianuarie. Domitius Calu. Asimus.
	2	5	Martius Caluifius.
185	3	6	Ap.Claudius. C. Norbanus.
	4	7	M. Agrippa. L. Canidius.
	1	The 56. wee	L. Gellius. M. Cocceius.
186	2	2	L. Cornificius. Sex. Pompeius.
	3	3	Libo. Sempronius.
	4	4	Casars second Consulship

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Ap. Claudius. C. Norbanus.	71.
M. Agrippa. L. Canidius.	715
L. Gellius. M. Cocceiiu.	716
L. Cornficius. Sex. Pompeius.	717
Libo. Sempronius.	718
Augustus Casar the second time Con- sul with Cicero.	719
omitius. ossius.	720

Ō	lyn	ap	m	e.\	Consuls.
		1			From Julie to Lonnario. Domitius. Sossius.
			2	6	Casar the third time. M. Valerius Messala. Antonius ouercome at Actium in Septé.
	87		3	7	Casar the 4.time. Crassus. This yeare in August Antonius and Cleopatra by manie battels oner- come, slue themselues.
			4	The 57. wee	Cosar the 5. time. Apulesus.
			I	2	Casar the 6. time. Vip fansus.
			2	3	Cesar the 7.time. Vipsanus.
	1	88	3	4	Casar the 8.time. Statilins.
			4	1 5	Casar the 9. time. Syllanus.

Confuls.	year of R
From I aquarie to Inlie.	Ĭ
Cesar the 3.time. M. Val. Messala.	721
Casar the 4. time. M.Li. Grassus.	725
Sex. Apulcius. This yeare with Ianuarie began the accompt of Augustus his lone raigne.	723
Cafar the 6 time. M.V ipfansus Agrippa	734
Cesar the 7. time. Vipsamus againe.	725
Casar the 8.time. T. Statilius Taurus.	26
Casar the 9.time. M.Iunius Syllanus.	27
Cafar the 10. time.	2 &

O	lym	p.	ne.	Consals.	
		1	6	From Inlie to Ianuarie. Cafar the 10. time. Norbanus.	
	89	2		Cefar the 11 time. Piso.	
	. 9	3	The 57. wee.	Marcellus. Aruntins.	,
		4	2	Lolius. Lepidus.	
		I	3	Apuleius. Nerua.	<i>y</i>
		2	4	Saturnius Cuna.	
	190	3	5	Cn. Lentulus. P. Lentulus.	
	3,2	4	6	T. Furnius. C. Iumus.	

Consuls.		Yeare of R.
From lanuarie to Iulie.		OF R.
Cesar the 11.time.		710
Cn. Calph. Puo.		729
M. Marcellus.		
L. Aruntsus.		730
71 7 11	<u> </u>	
M. Loilius. Q. Lepidus.		731
Z. Littinum.	1	
M. Apaleius.		
P. Silius Nerna.		732
Saturninus.		
Cinna.		733
Cn. Lentulus.	<u>'</u> 	
P. Lentulus.	.	734
		•
T.Furnius.		
.lunius.		735
Domitias.	Í	
. Scipio.	1	736

Oly	mp.	me.	Confuls	
	1	7	From Iulie to Ianuarie Domitius. Scipio.	
191	2	The 59. wee I	Liuius. Pifo.	
9	3	2	Crassius. Lentulus.	
	4	3	Tiberius. Quintilius.	
	1	4	Messala. Šulpitius.	
T 02	2	5	Ælius. Fabius.	
192	3	6	Antonius. Fabius.	
	4	7	Drusus. Quinctius.	

Consuls.	Years of R.
From Ianuarie to Iulie.	10.10
Linius.	717
Pilo.	737
M. Crassus.	
Cn.Lentulus,	738
Tiberius Nero.	
Quintilius Varus.	739
M. Meffala.	
P. Sulpitius.	740
2. Alius.	
Paulus Fabins.	741
luhus Antonius.	
Q.Max.Fabius.	742
Drusus Nero.	
L. Quinttius Crispinus.	743
C. Martius.	
C. Asinius.	744

Olym	p. 1	ve.	Consuls.	
	I		From Iulie to Ianuario Iulius. Paulus.	
195	2	3	Asnius. Vinicius.	
• 7)	3	4	Ælius. Seruilius.	1
	4	5	Sex. Elius. C. Sentsus.	·
	1	6	Cor.Cinna. L. Valerius.	
196	2	7	L. Aruntius. M.Lepidus.	
	3	7 h 62. wee	Licinius.	
	4	2	Furius. Nonsus.	

	psuls.	yeares of R.
From Ianuarie to Iuiie.		
Asinina. Vinicius.		753
L. Ælins. M. Seruilius.		754
Sox. Alius. C. Sentius.	***************************************	755
Corn. Cinna. L. Valerius.		756
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A. Licinius. Q. Cacihus.		758
M. Furius. Sex. Nomus.		759
2. Sulpitius. 3. Poppaus.		760

Olym	p.	we.	Consuls.	•••
	1		From Iulie to Ianu arie.	
	I	3	Sulpitius. Poppaus.	
197	2	4	Dolabella. Syllanus.	
19/	3	5	Statilius. Lepidus.	
	4	6	Germanuus. Fonteius.	,
	1	7	Silius. Plancus.	
198	2	7 bc 63. wee.	Pompeins.	1
	3	2	Drusus. Norbanus.	
	4	3	Statilius. Scribonius.	

Consuls,	yeares of R.
From lanuarie to Julie.	JOI AL
Dolabella.	761
Syllanus.	
T.Satilius.	
M.Lepidus.	762
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Munatius Plancus.	764
Sex.Pompeius.	
Sex. Apuleius.	765
Drusus.	
Norbanus.	766
Statilius.	
Scribonius.	767
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1	Llym	p. v	ve.	Consuls.	
		I	4	From Iulie to Ianua Cacilius. Pomponius.	rie.
And the second control of the second control	199	2		Tib.Casar. Germanieus.	Section 18
		3	6	M.lunius. L.Norbanus.	
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		2	2	Haterius. Sulpitius.	
	200	3	3	Asinius. Antistius.	
		4	4	Cornelius. Varro.	

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ت	1	nd wing	GA 152	esp.	From Iulic to land	
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	شذ	2		6	Lentulus, Calnifius.	In Most and
	103			7	Crassus. Piso.	
	many to a	4	. 7	the 85. wee	Iunius. Silius.	Truster
	777	1	ī	2	Rubellius. \S G	Semini.
Spiritual Section 1	17		2	3	Vineius. Cassius.	
	20		3	4	Tib.Casar. Ælius.	
			4	5	Cn.Domitius. M.Furius.	

A	Consuls.	er englis	yeares of R.
grom (annai	ie to lulie.		1
forn.Len	tulus.	i	777
C.Caluisi	us.	1 ()	11/
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Cn. Domiti M. Furius			783
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Ser.Sulpiti	us Galba.	Ì	
Corn.Sylla		i	784
	of their yeare Christ suffered.		

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Diyn	op.	we.	Confals.	
1			From Julie to Ianuarie.	
	1	6	Gąlba. Sylla.	*
A Company of the control of the cont	2	7	Fabius. Vitellius.	
203	3	The 66 we	Sestius.	
3	4	2	Plautius. Papienus.	
(C)	I	3	Acerronius. Portius.	
	2	. 4	Germanicus Casar. Apronius,	
2 0 2	* * * * * * * * * * * * * * * * * * * *	3	Aquilius. Nonius.	E.
		1	C.Casar Caligula the third time.	

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C.Sestius. M.Seruilius.	786
Plantius. Papicnus.	787
Acerronius. Portius. Tiberius died.	788
Germanicus Casar. Apronius.	789
M. Aquilius. P. Nonius.	790
C.Inlius Caligula Germanicus. Augustus the third time.	791
Casar Caligula the fourth time. aturninus. aligula slaine.	792

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Olym	p. u	c.	Consuls.
	1	7 C	em Iulie to Ianuarie. laudius Casar. aturninus.
205	6	he vee I	landius Casar the second time.
	3	2	Claudius Cafar the third time. L.Vitellius.
	4	3	Quinclim. Statilius.
	I	4	Vinicius. Statilius.
	2	5	Valerius. Meßala.
20	3	6	Claud.Casar. Vitellius.
	4	7	A.Vitellius. L.Vipsanius.

Confuls.	yeares of R.
From lanuarie to Julie	1
Tib.Claudius Casar the second time. C.Licinius.	793
Clandius Casar the third time. L.V stellius.	794
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M.Vinicius. M.Statilius.	796
C.Valerius. M.Messala.	797
Claudius Casar the fourth time. L.Vstellius.	798
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١	Ölyn	np.	we.	Consuls.
		<u>. </u>	The	Laura Infra to Assure
		I	1	Qu.Veranius. Pompeius Gallus.
		2	2	Antistius. Suilius.
	207	3	3	Cafar. Scipio.
		4	4	Sylla. Othe.
		1	5	D.Iunius. Q.Haterius,
	208	2	6	Marcellus. Ausola.
NOOD ACTIONS AND		3	7	Claud. Casar poysoned by his wife. Nero. Antistius.
		4	The 69. wee	Saturninus. Capio.

Confuls.	yeare of R.
From lanuarie to Julie	 1
C. Antistius. M.Suilius.	80
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Cer.Sylla. L.Otho.	803
D.Junius. Q.Haterius.	804
Marcellus. Aniola.	805
Vero Casar. Antistius.	806
Saturninus. Sapio.	807
Tero againe, Uso.	808

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t	Ölyn	p.	we.	Consuls.	+ + + + + + + + + + + + + + + + + + + +
		· · ·	1	from lune to anuarie.	. takeny a
	£	1	2	Nero. Psjo.	
	2.00	2	3	Nero. Mesjala.	
	209	3	4	Vipsanius. Fonteius.	
		4	5	Nero. Lentulus.	
		I	6	Casonius. Petronius.	
•	210	2	7	Marins. Asinius.	
		3	The 70. and last wee I	L. Memmius. P.Virginius.	
		4	2	Lacanius. Crass.	

Confuls.	yeare of R.
Prom Ianuarie to Iulie. Nero the third time.	- 80
Messala.	
C.V.psanius.	818
L.Fonteius.	
Nero the fourth time.	811
Cor.Lentulus.	
C.Casonius.	10
C.Petronius.	812
P.Marius.	
L.Asinius.	813
L. Memmius.	<u> </u>
P.Virginius. In this part of their yeare endeth the second part of Daniels weekes.	814
C.Lacanius.	
M.Crassus.	815
Silius.	
Inlines.	816

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Olym	ip. I	ve.	Conjuls.	- Armythau g
	, 	i	From Julie to Januarie.	
	1	3	P.Sslins. C.Inlins.	
211	2	4	Suetonius. Pontius.	1 (N. 1)
1 t. 3	3	5	Capito. Rufus.	
3,	4	6	Silius. Galerius.	, (1) (2) (3)
212	1	7	A.Vitellius Emperour	

(onfuls.	yeares of R.
From lanuarie to Iulic. C.Suetonius. L.Pontius.	181
Fonteius Capito. Iulius Rufus.	818
C.Silius. M.Galerius.	819
Ser.Galba. T.Iunius. And other after them in their places.	820
Vespasian Emperour. Titus.	82 1

To the gentle Reader.

Gentle Reader, I am to desire thee to amend with thy pen these escapes, which in my absence, and through the Printers haste have happened, which I have here under set downe, being such as doe peruert the sence: as for other of lesse moment in the letters omitted, or changed in proper names, or otherwise, I remit to thy sanourable correction.

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